

CHRISTIAN BIOGRAPHY:

O R, A

Collection of the LIVES of several
EXCELLENT PERSONS

EMINENT FOR

FAITH AND PIETY,

From the WORDS of the
Rev. Mr BAXTER, and Dr BATES,

(With various ADDITIONS Intersperfed)

V I Z.

Mrs Elizabeth Baker,	✦	Henry Ashhurst, Esq;
Rev. Mr Joseph Baker,	✦	Mr Benjamin Ashhurst,
Mrs Mary Hanmer,	✦	Rev. Mr John Corbet,
Rev. Mr Henry Stubbs,	✦	Queen Mary,
Mrs Mary Coxo,	✦	Dr Thomas Manton,

TOGETHER WITH

A B S T R A C T S

FROM THEIR

F U N E R A L S E R M O N S.

I N T W O V O L U M E S.

V O L. I.

*The memory of the just is blessed: but the name of
the wicked shall rot. PROV. X. 7.*

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P R E F A C E.

THE *Compiler* of the following
 T *collection*, makes no doubt but
 the serious reader of it will
 think himself possesst of a rich treasure;
 to apologize for reprinting any porti-
 ons of the practical works of the truly
 pious and reverend Mr. *Richard Baxter*,
 would be like making an excuse for en-
 deavouring to promote mens highest
 happiness, and the eternal salvation of

immortal souls : but he is sensible of the need he stands in of much candour for what is *his own* in the following work ; which is chiefly the method, and the choice of quotations from the beginning, and from the application of the sermons, and the additions from divers authors. It is hoped much employment, and a desire to improve some more vacant seasons, and the golden filings of time, to the glory of God and the Redeemer, by the promoting the spiritual good of men, will be an apology for what might have been mended in the order and manner, had there been more leisure, and freedom from other services.

Most of the *characters* in this collection are such as Mr. *Baxter* was inclined to have published in one volume, as appears by his own words, in his commendatory preface to Mr. *Samuel Clarke's Select Lives*, in which he says, “ I have
in

P R E F A C E.

v

in funeral sermons and epistles, truly described many excellent persons, whose example would be useful to this depraved age: were it not for the charge of printing, I would wish them bound altogether as these be." — He specifies by name, the persons contained in the following collection, with the addition of one more, Mr. *Wadsworth*; but his funeral sermon is not in Mr. *Baxter's* works in *Folio*, nor easy, if at all to be procured, and is therefore wanting here; the reader may see the life of this person in *Clarke's Select Lives*, &c.

The above wish, has, under divine providence, issued in what is now presented to the public, and is laid at the feet of the Redeemer for his blessing. He was pleased to crown the reverend man of God, Mr. *Baxter*, with wonderful success, in the glorious work of gathering in souls, and may we not hope he will bless his *wish*, though so long

long after it was formed? He says, more than once in the following pages, that in giving *characters*, he aimed at the honour of the *Redeemer*, and acted under a sense of duty in what he did, and there is the more ground therefore of encouragement, that his *desire* performed, will not be without a blessing. He owned in his last illness, that he looked on himself but as a pen in God's hand; "when a friend was comforting him
"with the remembrance of the good,
"many had received by his preaching
"and writings, * he said, *I was but a
"pen in God's hand, and what praise is
"due to a pen?*" His labours had been
very

* It might have been added, *and pious conversation and counsels*. The writer of this remembers, that above twenty years ago, he was in company with a minister who related, that when he was setting out in the ministry, he paid Mr. *Baxter* a visit, then confined under infirmities; and his conversation was such, that he said he would go forty miles *barefoot* to enjoy such another.

very extraordinary, and his industry in his studies, almost incredible : he continued his public work as long as he was able, which (says Dr. *Calamy*) was much longer than either he, or any one else could have imagined he should have done. In his funeral sermon it is observed : He continued to preach so long, notwithstanding his wasted languishing body, that the last time he almost died in the pulpit †. It would have been his joy to have been *transfigured in the mount*. But though others
thought

† This reminds me of another *anecdote* in the life of this holy man. An aged gentleman still living, told me the following particulars, or to this purpose : when he was a boy he was at public worship where Mr. *Baxter* officiated : when he saw him going up the pulpit stairs (a man following him to be ready to support him, or prevent his falling backward) he thought in himself, *this man is fitter for a coffin, or a grave, than the pulpit* ; but when Mr. *Baxter* entered upon the divine service, he saw him presently engage all the assembly by his lively address, discovering the fervour of his spirit.

thought much of these Things, and of him on these accounts, yet divine grace taught him to be vile in his own eyes, speaking of himself as the *vilest dung-bil-worm* (his usual expression) *that ever went to heaven.* We read in the character Dr. *Bates* gave of him, that after waking out of a slumber (in his dying illness) he said, “*I shall rest from my labours:*” a minister then present said, *and your works follow you:* to whom he replied, “*no works, I will leave out works, if God will grant me the other.*”

Now he who is nothing in his own eyes, and to whom *God is all in all*, he is the person whom the Lord will delight to honour; his works of faith and labours of love, concerning which he from the heart owns, *not I but the grace of God which was with me**, his
works

* 1 Cor. xv. 9—11.

P R E F A C E.

1x

works are most likely to be prospered to the noblest ends ; so his were :

“ The leaves and fruit are dropt for soil and seed,

“ Heaven’s heirs to generate, to heal, and feed.”

Baxter.

Towards the close of this first volume, entrance is made on the characters from Dr. *Bates’s* works in folio, which are to be carried on in subsequent sheets ; and these followed with collections in like manner from the works of the great and excellent Mr. *Howe*, Dr. *Daniel Williams*, &c.

Blessed will the fruit be, if the religious and wise consideration of such excellent examples, excite to sincere endeavours to imitate them ! If the day of judgment be kept more in mind, and our hearts be lead thereby to indite such language on the wings of believing and fervent prayer.

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* 1 Cor. xv. 9—11.

P R E F A C E.

12

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P R E F A C E.

“ Canst thou not shake the center ? O controul,
“ Subdue by force the rebel in my soul :
“ Thou, who canst still the raging of the flood,
“ Restrain the various tumults of my blood ;
“ Teach me with equal firmness to sustain
“ Alluring pleasure, and assaulting pain.
“ Oh may I pant for thee in each desire !
“ And with strong faith foment the holy fire !
“ Stretch out my soul in hope, and grasp the prize,
“ Which in eternity’s deep bosom lies !
“ At the great day of recompence behold,
“ Devoid of fear, the fatal book unfold !
“ Then waded upward to the blissful seat,
“ From age to age my grateful song repeat,
“ My light, my life, my God, my Saviour see,
“ And rival angels in the praise of thee.”

Dr. Young’s poem on the last day, B. II.

May it please the Father of mercies,
through the mediation of his *beloved Son*,
to render the ensuing *narratives* and *extra*
tracts effectual, by the teaching of the
Holy Spirit, to the conversion and heal-
ing, the feeding and rejoicing of many
who shall be the heirs of eternal glory !
May they be “ a word in season, a wel-
“ come and well adapted address to read-

“ ers

“ers of every character — a means, in
 “the hand of providence, to awaken
 “the *thoughtless*, and fix their attention
 “upon important and everlasting things
 “— tend to reclaim the dissolute from
 “ruinous practices, and engage them
 “in the pursuit of those substantial
 “acquisitions, which will bring them
 “peace at the last ; — may they ani-
 “mate the christian to fresh zeal and
 “renewed activity, in the service of
 “our adorable *Immanuel*. — That each,
 “while he is running his race, may be
 “*inspired* to say with the holy Apo-
 “stle, *to me to live is Christ* ; and each
 “when he has finished his course,
 “may be *emboldened* to add, *to me to*
 “*die is gain* ! *

* Revd. Mr. *James Hervey*'s commendatory
 preface to *Burnham's Pious Memorials*, &c.

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A
COLLECTION
OF

LIVES and CHARACTERS, &c.

MS. *Elizabeth Baker*, * wife of the
Reverend Mr. *Joseph Baker*, pas-
tor of the church of *St. Andrew*,
in the city of *Worcester*, where he
was silenced by the act of uniformity 1660 :
She died *August 17, 1659*, about the 26th
year of her age ; her funeral sermon was
preached from,

1 Cor. xv. 26. *The last enemy that shall be
destroyed is death.*

The doctrine contained in the text is
thus unfolded :

* [Mr. *Richard Baxter's Works*, vol. iv. p. 739.]

B

I. By

A

I. By shewing that *death is an enemy*, and what is meant by this expression, and *wherein its enmity doth consist*. — A penal evil to be removed by the Redeemer, in order to our recovery, and the glory of his grace—
 1. It's an evil. 2. A punishment procured by our sin, and executed by God's justice. 3. It's an evil that hindreth our felicity. These three things are included in the enmity, &c.

II. That it is an enemy to be destroyed, tho' last, and how, and by what degrees it is destroyed——1. The beginning of the conquest is in this world. 2. The perfection will not be till the day of the resurrection, &c. 1. *Meritoriously*, Death is conquered by death. The death of sinners by the Mediator's death. 2. *Actually* He conquered *death* by his resurrection. 3. The next degree of destruction to this enemy, was by the gift of his justifying and sanctifying grace. [Four special benefits were then bestowed on us, which are *antidotes* against the enmity of death. 1. One is the gift of saving faith, by which we look beyond the grave, as far as to eternity. 2. The pardon of our sins (at the time of our conversion) and

and justification of our persons, by the blood and merits of Jesus Christ. 3. The holiness of the soul : by this the power of sin is mortified, and therefore the fears of death cannot actuate and use it, as in others they may do : by this the interest of the flesh is cast aside as nothing, and the flesh itself is crucified with *Christ*, and therefore the destruction of the flesh will seem the more tolerable, and the fears of it will be a less temptation to the soul, &c.

4. The fourth antidote that is given us by Christ against the enmity of death is the *Holy Ghost*, as he is the comforter of the saints. He makes it his work to corroborate and confirm them, &c.] 4. The fourth degree of this

enemy's destruction is by *it's self*, or rather by Christ, at the time, and by the means of death, which contrary to it's nature shall advantage our felicity. 5. The last degree and perfect conquest will be at the *resurrection*. And this is the victory that is mentioned in the text.—Then follows the *application of the subject*, and after that the life and character of Mrs. *Baker*, as followeth :

“ Though I spoke so little as was next to nothing of our dear deceased friend, it was not because I wanted matter, or thought it

unmeet : but I use it but seldom, lest I raise expectations of the like, where I cannot conscionably perform it. But he that hath promised to honour those that serve and honour him, (John. xii. 26. 1 Sam. ii. 30.) and will come at last to be glorified in his saints, and admired in all them that do believe, (2 Theff. i. 10.) I know will take it as a great and acceptable act of service, to proclaim the honour of his grace, and to give his servants their due on earth, whose souls are glorified with *Christ* in heaven ; though serpentine enmity will repine, and play the envious accuser.

It is not the history of the life of this precious servant of the Lord which I intend to give you, (for I was not many years acquainted with her) but only some passages, which either upon my certain knowledge, or her own *diurnal* of her course, or the most credible testimony of her most intimate judicious Godly friends, I may boldly publish as true and imitable in this untoward, distempered generation.

She was born *November* 1634. in *Southwark*, near *London*, the only child of Mr. *John Godesbalk*, alias *Godscall*. Her father dying
in

in her childhood, she was left an orphan to the chamber of *London*. Her mother after married Mr. *Isaac Barton*, with whom she had the benefit of religious education. But between sixteen and seventeen years of age, by the serious reading of the book called, *The saints everlasting rest*, she was more thoroughly awakened; and brought to set her heart on God, and to seek salvation with her chiefest care: from that time forward she was a more constant, diligent, serious hearer of the ablest ministers in *London*, rising early, and going far to hear them on the week days, waiting on God for his confirming grace in the use of these ordinances, which empty unexperienced hypocrites are easily tempted to despise: the sermons which she constantly wrote she diligently repeated at home for the benefit of others; and every week read over some of those that she had heard long before, that the fruit of them might be retained and renewed; it being not novelty that she minded.

In the year 1654, being near one and twenty years of age, after seeking God, and waiting for his resolving, satisfying directions, she

consented to be joined in marriage to Mr. *Joseph Baker*, by the approbation of her nearest friends, God having taken away her mother the year before. With him she approved herself such a wife as Paul (no papist) describeth as meet for a Bishop, or Pastor of the Church, 1 Tim. 3. 11. [*even so must their wives be grave, not slanderers, sober, faithful in all things.*] Some instances I shall give you for the imitation of others.

I. She was very exemplary in *Self-denial* and *humility*: and having said thus much, what abundance have I comprehended? O what a beauty doth *self-denial* and *humility* put on souls! nay, what a treasure of everlasting consequence do these two words express? I shall give you a few of the discoveries.

1. It appeared in her accompanying in *London* with the holiest, how mean soever, avoiding those that were proud, and vain, and carnal: she desired most to be acquainted with those that she perceived were best acquainted with God, neglecting the pomp and vain glory of the world.

2. When she was called to a marriage state, though her portion and other advantages invited persons of greater estates in the world,

world, she chose rather to marry a minister of known integrity, that might be a near and constant guide, and stay, and comfort to her, in the matters which she valued more than riches, and she missed not of her expectations for the few years that she lived with him. Even in this age, when the serpent is hissing in every corner at faithful ministers, and they are contemned by profane and heretical malignants, she preferred a mean life with such an one, for her spiritual safety and solace, before the grandeur of the world.

3. When some inhabitants of the city of *Worcester* were earnest with me to help them to an able minister; Mr. *Baker* then living in *Kent* had about an hundred pounds *per annum*; and when at my motion he was readily willing to take a great charge in *Worcester*, upon promise from two men to make the maintenance fifty pounds a year by a voluntary contribution, of the continuance of which he had no security, his wife was a promoter, and no discourager of his *self-denial*, and never tempted him to look after greater things. And afterward when I was afraid lest the smallness and uncertainty of the means, together with his discouragement

ment from some of his people, might have occasioned his remove, and have heard of richer places mentioned to him, as he still answered he had enough, and minded not removing without necessity : so was she ever of the same mind, and still seconded and confirmed him in such resolutions, even to follow God's work while they had a competency of their own, and to mind no more.

4. Her very speech and behaviour did so manifest meekness and humility, that in a little converse with her it might easily be discerned.

5. She thought nothing too mean for her that belonged to her in her family and relation, no employment, food, &c. saying often, that [what God had made her duty was not too low a work for her.] And indeed, when we know once that it is a work that God sets us upon, it signifies much forgetfulness of him and ourselves, if we think it too base, or think ourselves too good to stoop to it.

6. No neighbour did seem too mean or poor for her familiar converse if they were but willing.

7. She had a true esteem and chearful love for the meanest of her husband's relations,

ons, and much rejoiced in her comfort in his kindred, recording it among her experienced mercies.

II. She was very constant and diligent in doing her part of family duties: teaching all the inferiors of her family, and labouring to season them with principles of holiness, and admonishing them of their sin and danger: never failing on the Lord's-day at night to hear them read the scriptures and recite their catechisms, when publick duty, and all other family duty was ended; and in her husband's absence praying with them. How much the imitation of such examples would conduce to the sanctifying of families, is easy to be apprehended.

III. In secret duty she was very constant, and lived much in those two great soul-advancing works, *meditation and prayer*; in which she would not admit of interruptions. This inward holy diligence was it that maintained life within, which is the spring of outward acceptable works. When communion with God, and daily labour upon our own hearts are laid aside, or negligently or remissly followed, grace languisheth first
B 5 within,

within, and then unfruitfulness, if not disorders and scandals, appear without. (a)

IV. Her love to the *Lord Jesus* was evidenced by her great affection for his ordinances, and ways, and servants: a very hearty love she manifested to those on whom the image of God did appear, even the poorest and meanest, as well as the rich or eminent in the world: nor did a difference in lesser matters, or any tolerable mistakes, alienate her affections from them.

V. She was a christian of much plainness, simplicity, and singleness of heart: far from a subtil, crafty, dissembling frame, and also from loquacity and ostentation. And the world was very low in her eyes, to which she was long crucified, and on which she looked as a lifeless thing: sensuality and pampering the flesh she much loathed: when she was invited to feasts, she would often complain that they occasioned a difficulty in maintaining a sense of the presence of God, which in all her company she preferred.

VI. She

(a) I cannot but refer the reader to Dr. *Doddridge's Rise and Progress of Religion in the Soul*, Chap. xxii. The case of spiritual decay, &c.

VI. She was a very careful esteemer and redeemer of her time. At home in her family the works of her general and particular calling took her up: when necessary business, and greater duties gave way, she was seldom without a book in her hand, or some edifying discourse in her mouth, if there were opportunity. And abroad she was very weary of barren company, that spent the time in common chat, and dry discourses.

VII. She used good company practically and profitably, making use of what she heard for her own spiritual advantage. When I understood out of her diary that she wrote down some of my familiar discourses, with serious application *to herself*, it struck exceeding deep to my heart, how much I have sinned all my days, since I undertook the person of a minister of *Christ*, by the slowness and unprofitableness of my discourse: and how exceeding careful ministers should be of their words, and how deliberately, wisely, and seriously they should speak about the things of God, and how diligently they should take all fit opportunities to that end, when we know not how silent hearers are affected.

d

affected with what we say : for ought we know there may be some that will write down what we say in their books, or hearts, or both : and God and conscience write down all.

VIII. In her course of reading she was still laying in for use and practice. Her course was, when she read the scriptures, to gather out passages, and sort and refer them to their several uses, as some that were fit subjects for her meditations ; some for encouragement to prayer, and other duties : promises suited to various conditions and wants, as her papers shew.

And for other books, she would meddle with none but the sound and practical, and had no desire after the empty books, which make ostentation of novelty, and which opinionists are now so taken with ; nor did she like writing or preaching in envy and strife. And of good books she chose to read but few, and those very often over, that all might be well digested. Which is a course (for private christians) that tends to avoid luxury, and make sincere, and solid, and established.

IX. She

IX. She had the great blessing of a *tender conscience*. She did not slightly pass over small sins without penitent observation. Her diary records her trouble when causelessly she had neglected any ordinance ; or was hindered by rain, or small occasions : or if she had overslept herself, and lost a morning exercise in *London*, or came too late, or if she were distracted in a secret duty : and if she missed of a *fast* through misinformation and disappointments, and found not her heart duly sensible of the loss, that also she recorded. So did she her stirrings of anger, and her very angry looks, resolving to take more heed against them. Though all ought not to spend so much time in writing down their failings, yet all should watch and renew repentance.

X. She was very solicitous for the souls of her friends: as for instance, her brothers-in-law, over whom she exercised a motherly care, instructing them, watching over them, and telling them of miscarriages, and counselling them : causing them to keep a constant course of reading the Scriptures, and meditating on it (as far as she could :) causing

sing them to learn many chapters without book, and to read other good books in season: earnestly praying for them in particular: much desiring one or both should be a minister: and when her father-in-law appointed the eldest to go to *France*, she was much troubled for fear of his miscarriage among strangers, especially those of the *Romish* way.

XI. She was a serious mourner for the sins of the time and place she lived in.

XII. In sum, for strict, close, watchful, holy walking with God, even her husband professeth she was a pattern to him. As I hinted before, she kept a daily account in writing, (from the beginning of the year 1654) especially of these particulars;

1. Of the frame of her heart in every day's duty; in meditation, prayer, hearing, reading, &c. whether lively or dull, &c.

2. Of those sins which she had especially to repent of, and watch against.

3. Of her resolutions and promises, and how she kept them.

4. Of all special providences to herself, husband, brothers and others, and the improvements of them. As at the death of her

her son, who died with *great sighs and groans*, she recorded her sense of the special necessity of holy armour, and great preparation for that encounter, when her turn should come to be removed to the everlasting habitation.

5. Of her returns of prayer, what answers, and grant of them she found.

6. Of the state of her soul upon examination, how she found it, and what was the issue of each examination; and in this it seems she was very exact and punctual. In which, though many fears and doubtings did arise, yet hath she frequent records of the discovery of evidences and comfortable assurance of sincerity. Sometimes when she had heard sermons in *London*, that helped her in her search, and sometimes when she had been reading writings that tended that way, she recorded what evidences she found, and in what degree the discovery was: if imperfect, resolving to take it up, and follow the search further: and if she had much joy, she received it with jealousy, and expectation of some humbling consequent. When any grace languished, she presently turned to
some

some apt remedy : as for instance, it's one of her notes, *November 1658. I found thoughts of eternity slight and strange, and ordinary employments very desirable* : at which I read Mr. Baxter's *Crucifixion*, (b) and was awakened to mortification and humiliation.

The last time that she had opportunity for this work was two or three days before her delivery in child-bearing, when she finally recorded the apprehensions she had both of her bodily and spiritual state in these words: [*Drawing near the time of my delivery, I am fallen into such weakness that my life is in hazard. I find some fears of death, but not very great, hoping (through Grace) I die in the Lord.*] I only mention these hints to shew the method she used in her daily accounts. To those christians that have leisure this course is good ; but I urge it not upon all. Those that have so great duties to take up their time, that they cannot spare so much to record these ordinary passages, such must remember what others *record*, and daily renew their repentance for their daily failings, and *record* only the extraordinary, observable, and more remarkable

(b) *Crucifying the world by the cross of Christ. Baxter's Works*, vol. ii. p. 435.

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markable and memorable passages of their lives, lest they lose time from works of greater moment ; but this *excellent work* of watchfulness must be performed by all.

And I think it was a considerable expression of her true wisdom and care of her *immortal soul*, that when any extraordinary necessity required it, and she found such doubts, as of herself she was not able to deal with, she would go to some able experienced minister to open her case, and seek assistance (as she did more than once to my dear and ancient friend, Mr. *Cross*, who in full age is since gone after her to *Christ*) and therefore chose a minister in marriage ; that he might be a ready assistant in such cases of necessity, as well as a continual help.

At last came that death to summon her soul away to *Christ*, for which she had so seriously been preparing, and which she often called a *dark entry to her Father's palace*. After the death of her children, when she seemed to be somewhat repaired after her last delivery, a violent convulsion suddenly surprized her, which in a few days brought her to her end. Her understanding by the fits being at last debilitated, she finding it somewhat

what hard to speak sensibly excused it, and said [*I shall e'er long speak another language,*] which were the last words she spake with a tongue of flesh, and lying speechless eighteen hours after, she departed, *August 17, 1659. Blessed are the dead that die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them. Rev. xiv. 13.*

Our turn is coming: shortly we shall also lay by flesh: this is our day of preparation: there is no preparing time but this: did men but know the difference between the death of the *holy* and the *unholy*, which doth not appear to fleshly eyes, how speedily would they turn! how seriously would they meditate! how fervently would they pray! how carefully would they live! how constantly, painfully and resolvedly, would they labour! did they well consider the difference between dying *prepared* and *unprepared*, and of what difficulty and yet everlasting consequence it is to die well; O then, what manner of persons would men be, in all manner of holy conversation and godliness? and all their lives would be a continual preparation for death, as all their life is a hastening towards it.

And

And now I shall only desire you, for the right understanding of all that I have here said, and to prevent the cavils of blinded malice, to observe these three or four particulars:

1. That though I knew so much of her as easily maketh me believe the rest upon so sure a testimony, and saw her diary, yet the most of this history of her life, is the collection and observation of such faithful witnesses as had much better opportunity than I to know the secrets of her soul and life.

2. That it is no wonder if many that knew her, perceived not all this by her that is here expressed: for that knowledge of our outward carriage at a distance will not tell our neighbours what we do in our closets, where God hath commanded us to shut our door upon us, that our father which seeth in secret may reward us openly. And many of the most humble and sincere servants of the Lord are so afraid of hypocrisy, and hate ostentation, that their justification and glory is only to be expected from the searcher of hearts, (and a few of their intimate acquaintance :)
though

though this was not the case before us; the example described being more conspicuous.

3. That I over pass the large expressions of her *charity* which you may hear from the poor, and her intimate acquaintance, as I have done; that I may not grate upon the modesty of her surviving friends, who must participate in the commendations.

4. That it is the benefit of the living that is my principal end; Scripture itself is written much in history, that we may have matter of imitation before our eyes.

5. If any say that here is no mention of her faults; I answer, though I had acquaintance with her, I knew them not, nor ever heard from any other so much as might enable me to accuse her, if I were her enemy. Yet I doubt not but she was imperfect, and had faults, though unknown to me. The example of holiness I have briefly proposed: they that would see examples of iniquity, may look abroad in the world, and find enough: I need not be the accuser of the saints to furnish them: and I think if they enquire here of any thing notable, they will be hard put to it to find enough to cover the accuser's shame.

6. It is the honour of Christ, and grace in his members, more than the honour of his servant that I seek.

7. And I would not speak that in commendation of the living which I do of the dead, who are out of the reach of all temptations of being lifted up with pride thereby: unless it be such whose reputation the interest of Christ and the Gospel commandeth me to vindicate.

8. Lastly, I am so far from lifting up one above the rest of the members of *Christ* by these commendations, and from abasing others, whose names I mention not, that I intend the honour of all in *one*, and think that in the substance I describe all saints in describing one. I am not about a popish work, of making a wonder of a saint as of a *Phoenix*, or some rare unusual thing. Saints with them must be *canonized*, and their names put in the kalendars: and yet their blind malice tells the world that there are no such things as saints among us. But I rejoice in the many that I have communion with, and the many that have lately slept before me into heaven, and are safe there
out

out of the reach of malice, and sin, and all the enemies of their peace; and have left me mourning, and yet rejoicing; fearing and yet hoping; and with some desires looking after them here behind: and the faster Christ calls away his chosen ones, whose graces were amiable in mine eyes, the more willing he makes me to follow them, and to leave this world of darkness, confusion, wickedness, danger, vanity and vexation, and to meet these precious souls in life, where we shall rejoice that we are past this howling wilderness, and shall for ever be with the Lord.

The following character may well be added as an *appendix* to the above.

Mr. *Joseph Baker* was pastor of the church of St. *Andrew*, in the city of *Worcester*, in 1660, and was silenced by the act of *uniformity*. One of extraordinary prudence, calmness, patience, gravity and soundness of judgment, a learned man, and of a blameless life. Neither for prelacy, presbytery, nor independency, as formed into parties, but for that which was found in all parties, and
for

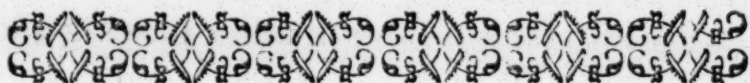
for concord upon catholic terms. (c) Mr. *Baxter* in his dedication of a treatise of death &c. occasioned by the death of Mrs. *Baker*, wife of Mr. *Joseph Baker*, writes thus o him in his address to the worshipful mayor, aldermen, and sheriff of the city of *Worcester*, with the rest of the inhabitants; especially those of the parishes of *Andrew's* and *Hellen's*; "God hath made him faithful to your souls, and careful for your happiness: he walks before you in humility, and self-denial, and patience, and peaceableness, and inoffensive life: he is willing to teach you publickly and privately in season: he manageth the work of God with prudence and moderation, and yet with zeal; carefully avoiding both ungodliness and schism, or the countenancing of either of them. Were he not of eminent wisdom and integrity, his name would not be so unspotted in a place where dividers and disputers, papists and quakers, and so many bitter enemies of godliness, do watch for matters of accusation and reproach against the faithful ministers of Christ. As you love the safety and happiness of your city, and of your souls, undervalue not such mercies, nor think

think it enough to put them off with your commendations and good word : it is not that which they live and preach and labour for ; but for the conversion, edification, and salvation of your souls. Let them have this or they have nothing, if you should give them all you have. The enemies of the gospel have no wiser cavil against the painful labourers of the Lord, than to call them hirelings, and blame them for looking after tithes, and great matters in the world. But as among all the faithful ministers of this county, through the great mercy of God, these adversaries are now almost ashamed to open their mouths with an accusation of covetousness : so this your reverend, faithful teacher, hath stopped the mouth of all calumny as to him ; when I invited him from a place of less work, and a competent maintenance, to accept of less than *half that maintenance*, with a far greater burden of work among you, he never stuck at it, as thinking he might be more serviceable to God, and win that which is better than the riches of this world. And if now you will frustrate his expectations, and disappoint his labours and hopes of your salvation, it will be easier for *Sodom* in the

the day of judgment than for you. Alas, how sad it is to see a faithful minister longing and labouring for mens salvation, and many of them neglecting him, and others picking groundless quarrels, and the proud, unruly, selfish part rebelling and turning their backs upon their teachers whenever they will not humour them in their own ways; or when they deal but faithfully with their souls."

Dr. Calamy relates, that Mr. Baker gave the yearly fixed maintenance to teach poor children to read, which was but six pounds, certain: and that Mr. Joseph Read asked Mr. Baker upon his death-bed what thoughts he then had of his non-conformity. He answered, that *he gladly would have continued the exercise of his ministry, if he could have had liberty for it without sinning against God: But when it came to that there was no remedy.* (d)

(d) Calamy's Account. p. 769.



Memoirs of the LIFE and CHA-
 RACTER of Mrs. MARY
 HANMER.

RS. *Mary Hanmer*,* the widow, first
 of *Francis Charlton*, Esq; and after
 of *Thomas Hanmer*, Esq; her ancient habitation had been at *Appley* in *Shropshire*, from whence she removed to *Kidderminster*, about the year 1655, where she lived under the pastoral care of the reverend *Mr. Baxter*, till he removed to *London*; whereupon she removed also, and within twelve months died in the city, of the fever which much prevailed there, at that time.

Her funeral sermon was preached in *January*, 1661. from

Aets vii. 59. Lord Jesus, receive my spirit.

Mr. Baxter observes, that in these few words are contained not a few exceeding useful, wholesome truths.

As,

* *Baxter's Works*, Vol. iv. p 861, &c.

As, 1. It is here plainly intimated that *Jesus Christ is exalted in glory*, in that he hath power to receive departed souls.

2. *That Christ is to be prayed to*, and that it is not our duty to direct all our prayers *only* to the Father. Especially those things that belong to the office of the Mediator, as interceding for us in the heavens, must be requested of the Mediator: and those things which belong to the Father, to give for the sake of the Mediator, must be asked of the Father for his sake.

3. *That man hath a spirit as well as a body.*

4. *That this Spirit dieth not with the body*, (unless you will call a mere separation a *dying*.)

5. *That Christ doth receive the spirits of his Saints when they are separated from the body.*

6. *That a dying christian may confidently, and comfortably commend his spirit to Christ to be received of him.*

7. *That prayer in general, and this prayer in special, that Christ will receive our departing souls, is a most suitable conclusion of all the actions of a christian's life.* Towards the close of the sermon he introduces the character of Mrs. Hanmer, as follows:

“ And here, though contrary to my custom, I shall make some more particular mention of our deceased friend on several accounts. 1. In prosecution of this use that now we are upon, that you may see in the evidences of her happiness, how little cause you have to indulge extraordinary grief on her account, and how much cause to moderate your sense of our loss with the sense of her felicity. 2. That you may have the benefit of her example, for your imitation, especially her children that are bound to observe the holy actions as well as instructions of a mother. 3. For the honour of *Christ* and his grace, and his servant: for as God has promised to honour those that honour him, (1. Sam. ii. 30.) and as *Christ* has said, if any man serve me him will my Father honour (John xii. 26.) so I know *Christ* will not take it ill to be honoured in his members, and to have his ministers subserve him in so excellent a work: it is a very considerable part of the love, or hatred, honour, or dishonour, that *Christ* hath in the world, which he receiveth as he appeareth in his followers. He that will not see a cup of cold water given

ven to one of them go unrewarded, and will tell those at the last day, that did, or did not visit and relieve them, that they did, or did it not to him, will now expect it from me as my duty to give him the honour of his graces in his deceased servant, and I doubt not will accordingly accept it, when it is indeed no other than his own honour that is my end, and nothing but the words of truth, and soberness, shall be the means.

And here I shall make so great a transi-
tion as shall retain my discourse in the nar-
row compass of the time, in which she lived
near me, and under my care, and in my
familiar acquaintance, omitting all the rest
of her life, that none may say I speak but by
hearsay of things, which I am uncertain of:
and I will confine it also to those special
gifts and graces in which she was eminent,
that I may not take you up with a descrip-
tion as such, and tell you only of that good
which she held in common with all other
christians. And if any thing that I shall say
were unknown to any reader that knew her,
let them know that it is because they knew
her but distantly, imperfectly, or by reports,

and that my advantage of near acquaintance gives me a just assurance of what I say.

The graces which I discerned to be eminent in her were these.

I. She was eminent in her contempt of the pride, and pomp, and pleasure, and vanity of the world, and in her great averfeness to all these, she had an honest impatience of the life which is common among the rich, and vain-glorious in the world: voluptuousness, and sensuality, excess of drinking, cards and dice, she could not endure, whatever names of good housekeeping, or seemly deportment they borrowed for a mask. In her apparel, she went below the garb of others in her rank; indeed in such plainness as did not notify her degree; but yet in such a grave and decent habit as notified her sobriety, and humility. She was a stranger to pastimes, and no companion for timewasters, as knowing that persons so near *eternity*, that have so short a life, and so great a work, have no time to spare. Accordingly in her latter days she did (as those that grow wise by experience of the vanity of the world,) retire from it, and cast

it

it off before it cast off her. She betook herself to the society of a people that were low in the world, of humble, serious, upright lives, though such as had been wholly strangers to her: and among those poor inferior strangers, she lived in contentment, and quietness; desiring rather converse with those that would help her to redeem the time, in prayer, and edifying conference, than with those that would grieve her by consuming it on their lusts.

2. She was very prudent in her converse and affairs (allowing for the passion of her sex and age) and so escaped much of the inconveniences that else in so great and manifold businesses would have overwhelmed her; *as a good man will guide his affairs with discretion*, Psal. cxii. 5. 10. discretion will preserve him, understanding will keep him, to deliver him from the way of the evil man, who leaveth the paths of uprightness to walk in the way of darkness, Prov. ii. 11—14.

3. She was seriously religious, without partiality, or any taint of siding, or faction, or holding the faith of our Lord Jesus Christ in respect of persons. I never heard her

ſpeak againſt men, or for men as they differed in ſome ſmall and tolerable things. She impartially heard any miniſter that was able, and godly, and ſound in the main, and could bear the weakneſſes of miniſters when they were faithful: inſtead of owning the names or opinions, of prelatical, preſbyterian, independant, or ſuch like, ſhe took up with the name and profeſſion of a chriſtian, and loved a chriſtian, as a chriſtian, without much reſpect to ſuch different, tolerable opinions. Inſtead of troubling herſelf with needleſs ſcruples, and making up a religion of opinions and ſingularities, ſhe ſtudied faith, and godlineſs, and lived upon the common certain truths, and well known duties, which have been the old, and beaten way by which the univerſal church of Chriſt, have gone to heaven in former ages.

4. She was very impartial in her judgment about particular caſes, being the ſame in judging of the caſe of a child, and a ſtranger; and no intereſt of children, or other relations, could make her ſwerve from an equal judgment.

5. She very much preferred the ſpiritual welfare of her children before their temporal;
ral;

ral; looking on the former as the true felicity, and on the latter without it, but as a pleasant voluntary misery.

6. Since I was acquainted with her, I always found her very ready to good works, according to her power. And when she has seen a poor man come to me, that she conjectured, solicited me for relief, she hath reprehended me for keeping the case to myself, and not inviting her to contribute: And I could never discern that she thought any thing so well bestowed, as that which relieved the necessities of the poor that were honest, and industrious.

7. She had the wonderful mercy of a man-like, christian, patient spirit under all afflictions that did befall her, and under the multitude of troublesome businesses, that would have even distracted an impatient mind. Though sudden anger was the sin that she much confessed herself, and therefore thought she wanted patience, yet I have often wondered to see her bear up with the same alacrity and quietness, when *Job's* messengers have brought her the tidings that would have overwhelmed an impatient mind.

When law-suits, and the great afflictions of her children, have assaulted her like successive waves, which I feared would have borne her into the deep, if not devoured all her peace, she sustained all as if no considerable change had been made [or assault] against her, having the same God, and the same Christ, and promises, and hope, from which she fetched such real comfort and support as shewed a real, serious faith.

8. She was always apt to put a good interpretation upon God's providences; like a right believer, that having the spirit of adoption, perceiveth fatherly love in all: she would not easily be persuaded that God meant her any harm: she was not apt to hearken to the enemy that accuseth God and his ways to man, as he accuseth man and his actions to God. She was none of those that are suspicious of God, and are still concluding death and ruin from all that he doth to them, and are gathering wrath from misinterpreted expressions of his love; who weep because of the smoke, before they can be warmed by the fire. *Yet God is good to Israel; and it shall go well with them that*
fear

fear before him, (Psal. lxxiii. 1. Ecclef. viii. 12, 13.) were her conclusions from the sharpest providences. She expected the morning in the darkeſt night, and judged not of the end by the beginning; but was always confident if ſhe could but *entitle* God in the caſe that the iſſue would be good. She was not a murmurer againſt God, nor one that contended with her Maker; nor one that created calamity to herſelf, by a ſelf-troubling, unquiet mind: ſhe patiently bore what God laid upon her, and made it not heavier by the additions of uncomfortable prognofiicks, and miſgiving, or repining thoughts. She had a great confidence in God, that he was doing good to her and hers in all; and where at preſent ſhe ſaw any matter of grief, ſhe much ſupported her ſoul with a belief that God would remove and overcome it, in due time.

9. She was not troubled (that ever I diſcerned) with doubtings about her intereſt in *Chriſt*, and about her own juſtification and ſalvation: but whether ſhe reached to aſſurance, or not, ſhe had confident apprehenſions of the love of God, and quietly repoſed her ſoul upon his grace. Yet not ſecure

cure through presumption or self-esteem, but comforting herself in the Lord her God: by this means she spent those hours in a chearful performance of her duty, which many spend in fruitless self-vexation for the failings of theirs, or in mere enquiries whether they have grace or not; and others spend in wrangling perplexed controversies about the manner or circumstances of duty: and I believe that she had more comfort from God by way of reward upon her sincere obedience, while she referred her soul to him, and rested on him, than many have that more anxiously perplexed themselves about the discerning of their holiness, when they should be studying to be more holy, that it might discover itself. And by this means she was fit for praises and thanksgiving, and spent not her life in lamentations and complaints; and made not religion seem terrible to the ignorant, that judge of it by the faces and carriage of professors. She did not represent it to the world as a morose, and melancholy temper, but as the rational creatures chearful obedience to his Maker, actuated by the sense of the wonderful love that is manifested in the Redeemer,

er, and by the hopes of the purchased and promised felicity in the blessed light and fruition of God. And I conjecture that her forementioned disposition to think well of God, and of his providences, together with her long and manifold experience (the great advantage of ancient tried christians) did much conduce to free her from doubtings and disquieting fears about her own sincerity and salvation. And I confess if her life had not been answerable to her peace and confidence, I should not have thought the better but the worse of her condition; nothing being more lamentable than to make haste to hell through a wild confidence that the danger is past, and that they are in the way to heaven as well as the most sanctified.

10. Lastly, I esteemed it the height of her attainment that she never discovered any inordinate fears of death, but a cheerful readiness, willingness, and desire, to be dissolved and be with *Christ*. This was her constant temper both in health and sickness, as far as I was able to observe: she would be frequently expressing how little reason she had to be desirous of longer life, and
how

how much reason to be willing to depart. Divers times in dangerous sicknesses I have been with her and never discovered any considerable averfeness, dejectedness or fear. Many a time I have thought how great a mercy I should esteem it if I had obtained that measure of fearless willingness to lay down this flesh, as she had attained. Many a one that can make light of wants, or threats, or scorns, or any ordinary troubles, cannot submit so quietly, and willingly, to death: Many a one that can go through the labours of religion, and contemn opposition, and easily give all they have to the poor, and bear imprisonments, banishment, or contempt, can never overcome the fears of death: so far even the father of lyes spake truth, Job ii. 4. *Skin for skin, yea, all that a man hath will he give for his life.* I took it therefore for an high attainment and extraordinary mercy to our deceased friend, that the king of terrors was not terrible to her: though I doubt not but somewhat of averfeness and fear is radicated in nature's self-preserving principle, as that it is almost inseparable, yet in her I never discerned any troublesome appearances of it. When I first
came

came to her in the beginning of her last sickness, she suddenly passed the sentence of death upon herself, without any shew of fear or trouble, when to us the disease appeared not to be great: but when the disease increased, her pains were so little, and the effect of the fever was so much in her head, that after this she seemed not to esteem it mortal, being not sensible of her case and danger: and so as she lived without the fears of death, she seemed to us to die without them: God by the nature of her disease removing death as out of her sight, when she came to that weakness in which else the encounter was like to have been sharper than ever it was before.

And thus in one of the weaker sex God has shewed us that it is possible to live in holy confidence, and peace, and quietness of mind, without distressing griefs or fears, even in the midst of a troublesome world, and of vexatious businesses, and with the afflictions of her dearest relations, almost continually before her; and that our quiet or disquiet, our peace or trouble, dependeth more upon our inward strength and temper, than upon our outward state, occasions, or provocations: and that it is more in our
hands

hands than of any or all our friends and enemies, whether we shall have a comfortable or uncomfortable life.

What remaineth now, but that all we that survive, especially you that are her children do follow her as she followed *Christ*? Though the word of God be your sufficient rule, and the example of *Christ* be your perfect pattern, yet as the instructions, so the example of a *Parent*, must be a weighty motive to quicken and awaken you to your duty, and will else be a great aggravation of your sin: an holy child of unholy parents, doth no more than his necessary duty, because whatever parents are he hath an holy God: but an unholy child of holy parents is inexcusable in sin, and deplorably miserable as forsaking the doctrine and pattern both of their Creator, and their progenitors, whom nature engageth them to observe: and it will be an aggravation of their deserved misery to have their parents witness against them, that they taught them and they would not learn, and went before them in an holy life, but they would not follow them, Prov. i. 8. Prov. xxx. 17. Prov. xv. 20. Sins against Parents have a special curse affixed to them

in

in this life (as the case of *Cham* sheweth) and the due observance, and honouring of parents hath a special promise of temporal blessings, as the fifth commandment sheweth, Eph. vi. 1, 2, 3. The histories of all ages are so full of the instances of God's judgments in this life, upon five sorts of sinners, as may do much to convince an *atheist* of the government and special providence of God; that is upon *persecutors, murderers, sacrilegious persons, false witnesses*, (especially by *perjury*) and *abusers, and dishonourers of parents*. And the great honour which is due to parents when they are dead, is to give just honour to their names, and to obey their precepts, and imitate their good example. It is the high commendation of the *Rechabites*, &c. Jeremiah xxxvi. 6, 7, 18, 19. — But especially in the great duties of religion where parents do but deliver the mind of God, and use their authority to procure obedience to divine authority: and where the matter itself is necessary to our salvation, the obligation to obedience and imitation is most indispensable, and disobedience is an aggravated iniquity, and the notorious brand of infelicity and prognostick of ensuing woe: the
ungodly

ungodly children of godly parents being the most deplorable, unhappy, unexcusable persons in the world (if they hold on.)

The sermon is closed with the consideration of the seventh general head of discourse.

Prayer in general, and this prayer in particular, that Christ will receive our departing souls, is a most suitable conclusion of all the actions of a christian's life.

Prayer is the breath of the christian's life : it is his work and highest converse, and therefore fittest to be the concluding action of his life, that it may reach the end at which She aimed : we have need of prayer all our lives, because we have need of God, and need of his manifold and continued grace : but in our last extremity we have a special need— Yet I know (for ordinary observation tells it us) that many truly gracious persons may accidentally be undisposed, and disabled to pray when they are near to death—but still the praying habit remains, though a distempered body do forbid the exercise : the habitual desires of the soul are there ; and *it is those that are the soul of prayer.*

But this should move us to *pray* while we have time, and while our bodies have strength,

strength, and our spirits have vigour, and alacrity to serve us, seeing we are so uncertain of bodily disposition, and capacity so near our end: O pray, and pray with all your hearts before any fever or deliration overthrow your understanding or memories; before your thoughts are all commanded to attend your pains; and before your decayed spirits fail you, &c. O christians, what folly, what sin and shame is it to us, that now while we have time to pray, and leave to pray, and helps to pray, and have no such disturbing hindrances, we should yet want hearts, and have no mind, no life and fervour for so great a work! O pray now, lest you are unable to pray then: and if you are then hindered but by such bodily undisposedness, God will understand your habitual desires, and your groans, and take it as if you had actually prayed; pray now, that so you may be acquainted with the God that then you must fly unto for mercy, and may not be strangers to him, or unto prayer; and that he may not find then that your prayers are but the expressions of your fears, and not of your love, and are constrained, and
not

not voluntary motions unto God: Pray now in preparation to your dying prayers, &c.

Indeed there are many prayers must go before this prayer [*Lord Jesus receive my Spirit*] or else this will be in vain, when you would be loth to find it so. You must first pray for renewing, sanctifying grace, for the death of sin, and the pardon of sin, for an holy life, and an heav'nly mind, for obedience, patience, and perseverance; and if you obtain not these, there is no hope that Jesus Christ should receive your spirits, that never received his sanctifying spirit.

——As you come praying therefore into the world of grace, go praying out of it into the world of Glory——O live in prayer and die in prayer: And do not as the graceless witless world, despise prayer while they live, and then think a *Lord have mercy upon me*, shall prove enough to pass them into heaven: mark their statues and monuments in the churches, whether they be not made kneeling and lifting up the hands, to tell you that all will be forced to pray, or to approve of prayer, at their death, whatever they

they say against it in their life. O pray
and wait but a little longer and all your
danger will be past, and you are safe for
ever; keep up your hands a little longer
till you shall end your conflict with the last
enemy, and shall pass from prayer to ever-
lasting praise.



Me.



Memoirs of the LIFE and CHA-
 RACTER of Mr. HENRY
 STUBBES, M. A.

✠✠✠✠ R. Henry Stubbes, M. A.* He was
 ✠✠✠✠ M ✠✠✠✠ born at *Upton* in *Gloucestershire* in the
 ✠✠✠✠ ✠✠✠✠ year 1605, upon an estate that was
 given to his grandfather, by King
James I. with whom he came from *Scotland*.
 After his private education in country-
 schools, he was sent to *Wadham College* in *Ox-*
ford, where he staid till he took his degrees.
 He was first minister of *St. Philip* at *Bristol*,
 and afterwards of *Chew-magna*. In 1654 he
 was of the city of *Wells*, and assistant to the
 commissioners appointed by the parliament,
 to eject ignorant and scandalous ministers :
 the act of *uniformity* found him actually
 at *Drusley*; though he was not incumbent
 there,

* [*Baxter's Works*, vol. iv. p. 881. and *Calamy's*
Abridgment. vol. ii. p. 318.]

there, but rather assistant to Mr. *Joseph Woodward*, who died of a consumption before *St. Bartholomew-Day*.

He dying in *London*, July, 1678. Mr. *Baxter* preached his funeral sermon from,

Acts xx. 24. But none of these things move me, neither count I my life dear unto myself, so that I might finish my Course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the Grace of God.

On these words it is observed ;

—“ Here is then, *first*, the great and desirable prize for which nothing could be too dear. *Secondly*, the chearful resolution of the apostle to go on, and part with life itself to attain it.

By way of explanation.

I. What is meant by his course. 1. The race of human life. 2. The course (or race) of christianity, is the necessary improvement of our time. 3. The apostolical ministerial course was also to be finished with joy.

II. What by his ministry and testifying the gospel of the grace of God.

III. How this was received of the Lord Jesus. He received it by an extraordinary call, &c. Christ calls ministers *now* by his
qualifying

qualifying grace, and by his *stated laws* (as the King maketh *Mayors*, &c. by his charters) wherein the ordainers and electors, orderly determine of the recipient persons; and the ordainers ministerially invest them; but the office, power, and obligation, is directly from the law of Christ — therefore to be used for Christ, &c.

IV. What is meant by the finishing his course. 1. To the end of *duration* — not to forsake the warfare in which he was engaged — 2. To the end of *Intention*. 1. To do his own appointed work — 2. To call and save sinners, and to build up saints, &c. 3. To glorify Christ, and God the Father in all this—not to sit warm in a reverend habit, &c. but to testify the gospel of the grace of God. (e)

V. How it was to be done with joy.

VI.

(e) “To *declare* the truth of it, the necessity of it, the privileges and the honour, the great love of God, revealed by the son of his love to sinners, and the great and manifold benefits given them in Christ, the hope of glory set before them, and the just and reasonable means and conditions of obtaining it. Thus did he as immediately sent, and thus must we as sent by Christ’s appointed order in his law, *testify the Gospel of the Grace of God.*”

VI. Why he was not moved by foreseen sufferings, nor accounted his life dear to attain this end. Then follows the character.

“ In expounding these words of *St. Paul*, I have but given you the image, or rather the spirit of *Mr. Stubbes*. Funeral praises, by flatterers brought into disgrace, will here be blamed by no wise man that knew the person, no more than in *Nazianzine* for his orations for *Cyprian*, *Basil* and others, unless it be for the defect which is unavoidable.

First. This faithful servant of *Christ* hath run his race; what that was and how he performed it, the county of *Gloucester* knoweth, and the city of *Wells* in *Somersetshire* knoweth, and this city, and this congregation partly know: and I will speak but little of him but what I know myself, and have by unquestionable testimony. His birth, parentage, and youthful life, I am not acquainted with. He was a minister of *Christ* about fifty years (*d*), dying at the age of seventy-three. His studies, and parts and labours, lay not in the controversial way: and as he was so happy as not to waste

D

his

(*d*) About fifty years a successful preacher, at *Bristol*, *Wells*, *Chew*, *Dursley*, *London*, and divers other places.

his time in contentious studies, he was so humble and honest as not to trouble his auditory with such matters, nor to pretend to have studied what he had not; nor, like many proud ignorants, to boast or contend most, where they know least. His soul was taken up with the great things of religion. His preaching was most on the baptismal covenant, on the articles of the creed, the Lord's-Prayer, and the decalogue, and such necessary things as essentially constitute a christian. I never heard him meddle with controversies in publick, or in his private talks; but all, how to know God in Christ, and how to seek and serve him, and how to resist temptations and sin, and what a life we shall live with Christ for ever; and how to live in love, righteousness, peace, and profitableness, to one another; especially how to serve God entirely, and in what state we shall live with him for ever. He was the freest of most that ever I knew from that deceit of the serpent mentioned 2 Cor. xi. 3. who corrupteth men by drawing them from the simplicity which is in Christ. His breath, his life, his preaching, his prayers, his conference, his conversation, was christian simplicity and sincerity. Not as the world calleth

calleth *simplicity*, *folly* ; but as it is contrary to hypocrisy, to a counterfeit zeal, or mere affectation, to a divided heart. He knew not how to dissemble or to wear a mask ; his face, his mouth, his whole conversation laid bare his heart. While he passed by all quarrels and controversies, few quarrelled with him, and he had the happiness to take up head, heart, and time, with only *great*, *sure*, and necessary things.

II. Of all men that ever I knew, he seemed to me one of the most humble. His preaching, his discourse, his garb and all his behaviour, spake pure humility, and were far from pride ; never did I hear from him a word of ostentation, much less of envy, at the precedence of others ; he came to Christ as a teachable child, and preached as a learner, and I never heard that he strove with any. He had learned of *Christ* to be meek and lowly, and to make himself of no reputation, nor seek the honour that is of man. O how far was he from striving to be above his brethren, or troubling the church by a proud, imperious, or turbulent spirit !

III. He was exceeding peaceable in his principles, and in his practice : never con-

tending with opiniators, or those who cry down this, and that error of their brethren, to get the reputation of being free from errors. He put not his finger in the fire of contention; nor ever that I heard of made himself of a sect or faction, nor preached for this party against that, except for Christ's party against the Devil's. Nor did I ever hear him in his private talk backbite any; nor exercise the too common liberty against others, in carping at their infirmities, or making himself their judge. Had the church had no more unpeaceable pastors, we had not been in the sad condition that we are in, denying peace and concord, obstinately to the servants of Christ, and militating by forbidden arms against one another. Long would it have been before he would have reviled, vexed or hindred any true minister of *Christ*, from preaching his gospel, or living in peace (e). IV.

(e) "He was of a calm temper; never fierce but against sin: and had the cordial respects of good men, of all persuasions."

Calamy.

He could not be ranked in any of the files of *controversers*.

Who] "Crowd about a little spark,

"Learnedly striving in the dark:

"Never so bold as when most blind;

"Run fastest when the Truth's behind."

Baxter.

IV. He was an honourer of his superiors, and obedient to authority, as far as would stand with his obedience to God. I never heard that publicly or privately, he spake a disloyal or irreverent word of the king, or others in authority. After he had preached a while in *London*, he had a preferment to a parish church in *Gloucestershire*, of eight pounds, per annum maintenance, and it had many, and many years no minister; and by the honest candour, or forbearance of the reverend bishop of *Gloucester*, he preached there for some years in peace; of which I am past doubt, that bishop has no cause to repent. He used part of the liturgy, not sticking at the censure of some that called this as their judgment led them. His judgment, his work, his age, and experience, set him above all factious inducements, and taught him to please God, whoever was displeased: and when at last he was driven away, I never heard him speak of it with any bitterness. He is now where God's praises are celebrated, and whence no holy soul shall ever be cast out (*f*).

D 3

V. His

(*f*) He set apart some time every day to pray for the church of God, without the narrow distinction of this or that, or the other party.

Calamy.

V. His labour was such as befeemed one absolutely devoted to God : his preaching was very plain and familiar, fitted rather to country auditors than to curious ears, and he chose accordingly ; but it was wholly for faith, love, and holiness. He was much in *catechising*, and very moving in his familiar exhortations, setting his whole heart upon the winning and edifying souls, and longing for the success as much as covetous merchants do for rich returns. He kept a private weekly meeting for the young people, to deal with them as a catechizer, by way of familiar questions ; which was much of his labour wherever he came : and he rejoiced much in the young peoples willingness, and his success. The greatest benefice cannot please one that worketh for the fleece, so much as he was pleased that his unwearied labour profited the flock. How thankful was he to God, and the bishop's connivance, for that short liberty to work. And to their honour, I must say, that he praised not only the friendly peaceableness of the magistrates and gentry of the county, but also his neighbour conformable ministers

ters that lived by him in love, and envied not his liberty.

This holy man so little cared for the hypocrites reward, that no reproach of men did move him; nor did he count his great labour, or life dear to him, that he might subserve him that came to seek and save the lost. He took that for the joyful finishing of his course from which *Satan* and many mistaken men would have discouraged him. As it was one of the greatest aggravations of *Christ's* sufferings, that he was crucified as a reputed sinner, even as a blasphemmer and an enemy to *Cæsar*, and a contemner of the law; so he knew that all things must be accounted dung that we may be found in *Christ*, and conformed to him in sufferings. And if a *Seneca* could say, *that no man more sheweth himself a good man, than he that will lose the Reputation of being a good man, lest he should lose his goodness itself, and defile his conscience*; no wonder if this holy man accounted not his fame too dear to preserve his conscience. And indeed, his friends and physicians suppose that his labours hastened his death.

He came from the country to *London* again to work (g), and after his journey preaching almost every day, and some days twice, even after he began to be ill, no wonder if the fever and *dysentery* that followed, dispatched him. At first he fell down in the pulpit ; but recovering went on : and so again after till he was disabled. Some will censure him for imprudence in such labours ; but they must consider what it is to be above the inordinate love of life, and to long for the good of souls. And withall that which emboldened him much was, that he was wont to go somewhat ill into the pulpit, and to come better out : but the heat of the season, and seventy three years of age, gave advantage to the messenger which God did send to end his labours, and all his sufferings.

Two things especially I commend to imitation. 1. That he was more in instructing and catechizing children by familiar questions than almost any man that I have known, which

(g) The last Lord's-day he preached at *Horsley*, he told his auditory, he desired to see them the next morning before his journey, and take his leave of them in the church, where he preached most affectionately from *Prov. iii. 6. In all thy ways acknowledge him, and he shall direct thy paths.*

Calamy's Abridgment, vol. ii. p. 320.

which shewed that he laboured not for applause. 2. He prayed as constantly as he preached, and no wonder then that his labours had much success. He omitted not his duty to God in his family by the greatness of his publick labours. And a man of prayer is a man of power with God.

For my part, I never saw him till his coming to live in *London*, I think not seven years ago, though I long heard of his successful preaching. But to shew you how great his charity was, and what a loss I have myself, and how faulty I and others are in too much forgetting our friends, I will tell you that he hath often told me, that (as I remember, above twenty years) he never went to God in prayer but he remembered me; but his love hath not tempted me to say a word of him, which I verily believe not to be true. And I conclude it with this profession, that I scarce remember the man that ever I knew, that served God with more absolute resignation and devotedness, in simplicity and godly sincerity, and not with fleshly wisdom, and lived like the primitive christians without any pride or worldly motives, or in whose case I had rather die.

And therefore no wonder that he lived in peace of conscience, and died with *Paul's* words, *I have fought a good fight, I have finished my course: Henceforth is laid up for me a crown of righteousness, which God the righteous judge shall give: which both Paul and he might say without any injury to Christ, or grace, or free justification. Thus did he finish his course in eminent fidelity, and constant peace of conscience; and what was wanting in fuller joy is now made up.* —

Thus *Mr. Baxter* finishes the character of *Mr. Stubbes*. The first *use* which he makes contains things of such importance for *ministers* to regard, that I am not willing to pass them over without transcribing them.

Use 1.

And what use should we make of all, but to imitate such examples, and not be moved by any trials, nor count our lives dear that we may finish our course with joy, and the ministry which we have received of the Lord Jesus Christ to testify the gospel of the grace of God? Run the same race, and you may have the same joy, and blessed end. Would you have more particular counsel
how

how to finish your course with joy? I shall briefly give you some: the Lord cause you and me to follow it.

I. He that never begun well, cannot finish well: search the scriptures, and advise with the wise; prove all things, and hold fast that which is good. Take heed that you take not *evil* for *good*, and *good* for *evil*, set out in the way of truth. If you are out of the way, the faster and the further you go, the more you have to repent of, and lament. Be honest and faithful in seeking truth, and God will not forsake you. But go not with *Balaam's* covetous heart, and pre-engaged purpose. O fear a false heart and false teachers, especially men that plainly prosecute a worldly interest and design.

II. If God, Christ, and glory, be not enough for you, and seem not a sufficient portion unless you have also prosperity to the flesh, undertake not the ministry, nor profess christianity; for without self-denial, contempt of the world, taking up the cross, and forsaking all, you have but the delusory name of christianity. Absolutely devote yourselves to God, and hope not for great matters in the world: except nothing from him, suspect

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suspect.

suspect and fear the hypocrites reserves, serve Christ and trust him : trust him with estate, and liberty, and life, and soul and all: study your duty for your part, and cast your care on him for his part : take no thought what ye shall eat or drink, but seek first God's kingdom and the righteousness thereof. You will never finish your course with joy, if you be not absolutely devoted.

III. Preach to yourselves first, before you preach to the people, and with greater zeal. O Lord save thy church from worldly pastors, that study and learn the Art of christianity, and ministry ; but never had the christian divine nature, nor the vital principle which must difference them and their services from the dead. Do you love other mens souls more than your own ? Will a dead nurse give warm and vital milk ? Nothing doth more to make you good *preachers*, than that which doth most to make you good *christians* ; I thank the Lord for the method of his grace and providence, that cast me divers years into the care of mine own soul before I purposed to preach to others ; and made me read over the most of all our honest *English* practical divines, to make me a
christian

christian indeed, before I set myself to the artificial part. I repent not of this unusual method.

IV. Let your joyful part of religion be most of your meditations : the infinite goodness of God, who is love ; the wonder of man's redemption, the freeness and fulness of the promise ; and the certainty and glory of our future state : these are the chief parts of our religion, and of chiefest use : which must resolve us, fix us, quicken us, and help us to live in thankfulness and joy.

V. Above all, labour to strengthen faith in *Christ*, his word, and the life to come, and to live in the constant exercise thereof. Faith is it that sheweth us the matter and reason of our duty, and joy : and if believing meditation have too long intermissions, our joy will also intermit. And if affliction or weakness make our present state to be grievous to us, and keep us from much perfect joy, yet faith and hope can see that which is to come. Many of God's faithful servants labour in peace of conscience and in hope, who through infirmities of the flesh, have no great joys ; and yet may be well said to finish
their

their course with joy, because everlasting joy is the end, which at the finishing of it they obtain.

VI. Stick not at labour or suffering: hearken not to the repining and seducing flesh. Think nothing too much, or too dear; your work is good, and much better wages in itself, than fleshly pleasure. Labour for God and souls, and keep out selfishness, and carnal ends, and God will secure your reward. Labour faithfully and trust God confidently, fulfil his *commanding will*, whoever countermand you: And then *rest in his accepting, disposing, and rewarding will*, whatever befall you in the world. His will is the only infallible rule; and his will is the only secure and felicitating rest. They that *conscientiously do his will* may comfortably say, *the will of the Lord be done*; as our brother in his sickness often did. His will made us, his will hath maintained and preserved us, and multiplied mercies to us. By his will we live, and by his will we die, and in his will we hope to rest for ever. Mr. *Stubbes* is gone before; this will hath
guided.

guided him, and this will hath received him. In the same good hand I am closely following him. Our separation is like to be very short: and none of you will stay long behind: farwel vain vexatious world! farewell malignant, lying, cruel world! welcome life, light, and love, delightful, perfect, and eternal! let it be our care so to finish our course with joy, that we may hear, *well done good and faithful servant, enter thou into the joy of thy Lord!* Blessed is that servant whom his Lord, when he cometh, shall find so doing. Come Lord Jesus, come quickly. *Amen.*"

"This holy and peaceable man who lived like an incarnate angel (says Dr. Calamy, Abridgment vol. ii. p. 326.) died at *London* July 7, 1678. aged seventy three, and was interred in the new burying-place near *Bunbil-fields* — being of a charitable disposition, he devoted the tenth part of his incomes to pious uses, with which was purchased 4*l.* per ann. for *Dursley*, and *Horsely*, for teaching poor children, and buying them books. He also gave 200*l.* to *Bristol*, and a like sum to *London*, to be annually improved for the good of the poor, to buy them bibles, and

and to assist poor ministers widows in their necessities.

His printed works are, 1. *A dissuasive* from conformity to the world. *London*, 1675. 8vo. 2. God's severity against man's iniquity : printed with the *dissuasive*. 3. God's gracious presence the saints great privilege. A farewell sermon to a congregation in *London*; printed also with the *dissuasive*. 4. The great treaty of peace, an exhortation to the making peace with God, 1676. 8vo. 5. Conscience the best friend upon earth ; or the happy effects of keeping a good conscience. 1678. 12mo. and reprinted in 1685. 6. A funeral sermon for a lady in *Gloucestershire*, and after his death was printed his last sermon, called, *A voice from heaven*; with his last prayer, 8vo. 1679."

This catalogue of his works given by Dr. *Calamy* is not perfect : in 1678 were printed two of his epistles, one to the professing parents of baptized children ; the other to the baptized children of professing parents, 12mo. Having *this tract*, we shall give the reader a specimen of the work in a passage or two, by which what has been said of his tender concern for the souls of children may be seen—At the close of his epistle

tle

tle to professing parents of baptized children, he writes:

“ If *Christ* will say another day to such as fed not the hungry, as cloathed not the naked, as visited not the sick, and imprisoned in *body*, depart from me ye cursed into everlasting fire ; will he not much more say [so] to you who have neglected to clothe and visit the hunger-starved, naked, sick and imprisoned *souls* of your children ?”

The conclusion of his epistle to baptized children, &c.

“ May what I have written to you prevail with you,

To listen unto God with *Samuel*,

To fear God with *Obadiab*,

To hope and trust in God with *David*,
from your youth, Psal. lxxi. 5.

Then may you confidently pray as *David*, Psal. lxxi. 9. *Cast me not off in the time of old age, forsake me not when my strength faileth.* That you may fear the Lord with *Obadiab*, and hope and trust in God with *David* from your youth ; and that you may grow on in grace and goodness, and be in favour both with the Lord and also with men, as *Samuel* did and was, 1 Sam. ii. 26. and after the example of your Lord and

Master

Master Jesus Christ, (Luke i. 80.) is and shall be the prayer of your souls hearty well-wisher,

March 20, 1677.

Henry Stubbes.


N. B. It deserves to be recorded as directive and encouraging to ministers, that God was pleased to bless the faithful and unwearied endeavours of the Reverend Mr. *Joseph Woodward*, of *Dursley* (to whom Mr. *Stubbes* was some time assistant) in so remarkable a manner, that whereas the town was very dissolute, and had the nickname of *drunken Dursley*, and though he met with great opposition in his labours for their spiritual good, it became, before his death, eminently and beautifully reformed, and one of the most wealthy, and best trading towns in the neighbourhood, so that some of the inhabitants owned, that they cleared a thousand pounds a year by the trade of cloathing, in the time of his residence there.

The narrative of the life of the excellent Mr. *Woodward* (his conversion, his after-diligence, the opposition he met with, the signal success granted him, &c.) as recorded by Dr. *Calamy*, and as drawn up in a letter written by Dr. *Josiah Woodward*, his son, is very edifying; and the reader is referred to it; where he will find an honourable testimonial borne by Dr. *Woodward* to Mr. *Stubbes*; — “I cannot any more than hint his more than brotherly love to the Reverend Mr. *Henry Stubbes*, whose embraces were always like those of *Jonathan* and *David*” — *Calamy's Account*. &c. p. 321—328.

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Memoirs of the LIFE and CHA- RACTER of Mrs. MARY COXE.


 RS. *Mary Coxe*,* widow of Doctor
Thomas Coxe, of *London*. As an
 introduction to the exemplary life
 of this eminent person, we shall
 transcribe Mr. *Baxter's* epistle dedicatory
 of her funeral sermon, as follows:

To my worthy and much honoured
friend, Dr. *Thomas Coxe*.

SIR,

Though your great kindness, and care
of the health of me, and mine, much oblige
me to you, and your personal worth much
more, and your worthy children command
my respect and love; yet none of these
should have moved me to say a word, of all
that I have said of your deceased wife, which

I had

* *Baxter's Works*, vol. iv. p. 889.

I had not verily believed to be true : and it was God's grace in her, which much more commanded it, than all my debt to you and yours.

She was so exemplary, that I think it my duty, for the good of others, to make this publication of her character, and of this sermon. But one great defect is here to be notified to the Reader: that almost all her secret way of duty, and particular converse, is omitted, which you that were still with her, could have described ; for I thought meet to say no more than I either knew myself, or was obvious and known to many.

The words which I heard but yesterday, from the mouth of your brother in discourse, were such as I doubt can be said of few, that in so many years *from the hour of her marriage, to her death, she was never known to do one disobliging action, or speak one disobliging word, of or to any of her husband's kindred, or relations.*

Had it seemed meet to you, or to your worthy and ingenious son, and your pious daughter, (the true image of her mother) to have been the describer of the soul and life of this exemplary saint, how much more
fully

fully could you have done it, than I, that was so much less acquainted with her.

She is gone home, and you and I are at the door: The Lord give us so to live by faith on the promises and love of God, and the things unseen, that thence we may daily fetch our ruling motives, and establishing consolations, and not from a transitory deceitful world; and following *Christ* and his saints under the cross, may with them possess the incorruptible crown; and be found at his call among those that love his appearing, and be for ever with the Lord. *Amen, Amen.*

Nov 19, 1679.

She chose for her funeral text Psal. cxix. iii. *Thy testimonies have I taken for an heritage for ever; for they are the rejoicing of my heart.*

“ A text (says Mr. *Baxter*) that speaketh of rejoicing and that in an heritage, and an heritage for ever, may seem unsuitable to a mournful funeral: but it was chosen by our deceased friend, and not without justifiable reason. That which was a day of sorrow to us, was a day of rest and joy to her, and it was meet that she should foresee that joy, and

and tasting it in the first fruits, should commend that to us which she had found so sweet, and would bring us to the felicity she hath now obtained. If the damned sensualist Luke xvi. would have had one sent from another world in hope to save his unbelieving brethren, no wonder if an holy person were desirous that others should partake of her pleasure and inheritance; and like the lepers that found the siege of *Samaria* raised, would not feast and rejoice alone. She chose this, no doubt, as that which was most lively imprinted on her own heart, with a just desire that it might be imprinted also on the hearts of others; that so we may not only rejoice with her that now rejoiceth in the heavenly possessions, but as *Paul* saith, Gal. vi. 4. every man may *prove his own works, and so have rejoicing in himself alone and not (only) in another.*"

After having explained the words of the text, the sense is thus summed up [*"Worldly men make choice of a worldly inheritance, and hopes, and on this they trust, and in this they seek their chiefest pleasure: but thy word hath been my guide, and thy promises still fulfilled to me; and experience hath confirmed*
my

my faith and resolution to lay all my hope upon thy word, or covenant, both for this life, and that to come, and from it I seek and fetch my comfort: It hath been my joy in all my sorrows, and in it to the last will I rejoice.]

Doct. That God's covenant or testimonies are the true believers heritage for ever, and as such are trusted and chosen by him; and therefore among all the allurements, and the crosses of this world, are the support and rejoicing of his heart.

Here is shewn;

I. What it is in God's testimonies which make them fit to be our heritage, and our joy.

II. How they are called an heritage for ever.

III. How they are so taken by believers.

IV. How far they are their joy.—But can all believers say, they are the rejoicing of my heart? — Answer, all of them can say,

1. We see that there is in the word, and covenant of God in Christ unspeakably more *matter fit to be our joy*, than in all the pleasures, and wealth, and honours of this world.

2. And

2. And therefore we *prefer* it before them all, in our desire and our fixed choice.

3. And we find so much goodness and suitableness to us in this sacred word, as that we *love it* as our *food*, and our *security*, though not with the appetite and love which we desire.

4. And though we have not that joy in this our love to it, and in the hopes of promised glory which a *stronger faith* and *love* would cause, yet we find that it is our *best*, and we perceive more good in it than in sinful pleasures; and the true and chief support of our souls, in all our fears and troubles, and in our prospect of another life, is from the love and word of God, through Christ.—

This is the ordinary case of true believers; though extraordinarily; 1. Some tempted, troubled, melancholy christians, overwhelmed with grief and fears, do not perceive thus much in themselves. 2. And the healthfuller, stronger sort of christians, have yet a more sweet and constant pleasure in the testimonies and ways of God.

Why

Why and *whence* it is that believers receive the Testimonies of God with this fixed *choice*, and *trust*, and *pleasure*.

1. It is from *honest self-love* and *interest*. They certainly find that it is *their best*, &c.

2. It is from *holy suitableness*, and *love* to God, and the goodness which they relish in his word. As God giveth every living creature an *appetite* suitable to his food, and benefits, so doth he to the *new creature*. Holiness is mostly the soul's appetite to God and spiritual good, &c.

All God's commands and promises have, by the divine impression of them on our souls, left somewhat there which is like them, and connatural; even an holy *light*, to understand their truth and goodness; and an holy love to them, and the things revealed, to desire them, and take pleasure in them, and an holy *liveliness* to pursue the good desire. And this is the writing of the law and gospel on our *hearts*: and in this sense it may be said, that God, that Christ, that the Holy Ghost is in our souls, and dwelleth in us, even as an *efficient principle*, and a beloved object, and desired end; and if this is all that they intend, those called

E

Quakers,

Why

Quakers, have no reason to accuse us, &c. And if the scornors have any belief of the scriptures, let them read and tremble, Rom. viii. 9. *If any man have not the spirit of Christ, he is none of his.*—The *character* and *application* follows. “And I think if I preach also on the copy or impress of the text, whose reliques we have laid in the dust, and tell—*what use she made of this doctrine*, it will be a considerable help to our application.

I have never loved or used to adorn sepulchres, or hang out specious signs at the doors of pride, ambition, tyranny or worldliness, to entice others to imitate prosperous sinners in their sin: were I to preach at the funeral of an *Alexander*, or a *Cæsar*, I had rather say that which may save the living from following them in pride and bloodshed, than to tempt men to the like sin and misery.

To praise damned men, because they had the pleasures of sin for a season, is to be more foolish and uncharitable than the tormented *gentleman*, Luke xvi. who would have had one sent from the dead to warn his brethren, lest they should follow him to that place of torment, by preferring fleshly
pleasure

pleasure, and prosperity, before the life and hope of saints. Our praises ease not tormented souls. It is a mark of the citizens of the holy city, that a vile person is contemned in their eyes; but withal that they honour those that fear the Lord: for God doth honour them.

My duty therefore to God, and my love to holiness and holy persons, and to you in special that are her children, and other relations, commandeth me to tell you (though some of you know it better than I) that our deceased friend in the course of her pilgrimage, did speak of herself by her *constant practice*, what *David* professed in this text. Though I speak but from eighteen or nineteen years acquaintance with her myself, I have full evidence of it for the former part of her life. And my acquaintance with her by neighbourhood, and mutual esteem, hath been such, as hath given me more advantage to know her, than most have had: though I remember not ever to have *spoken with one person that hath known her, that did not take her for an extraordinary, and eminent example of the piety and virtues which I shall mention.*

If the hypocrites seek the praise of men, verily they have their reward (a poor reward) but she seeking first the kingdom of God, and the honour that is of him, had this cast in as an overplus: I never heard that any person of any persuasion did speak evil of her, or question her eminent sincerity and worth.

Had she come to this by sinful compliance, she might have feared *Christ's* words, Luke vi. 26. *Woe to you when all men speak well of you.* But as God hath not left himself without witness to the very heathens, so he hath not left innocency, wisdom, love, peace, and piety, without some witnesses in the consciences of the ungodly, few of them have the face to speak against these in their proper names. And if he could not dishonour them by our mixed faults, and by the slanderous affixed names of heresy, schism, disobedience, hypocrisy, fanaticism, folly, and what else ignorance and malignity can devise, the Devil knew not how to dishonour holiness and virtue, nor to encourage the blind world to so common a hatred and opposition of them, as they shew in all nations of the earth.

When

When she chose this text, it was from such a suitable spirit, as all men choose the food, the friends and company, the business and discourse, which by agreeableness they most delight in. That she made God's word and covenants (connoting God's love, Christ, grace, and glory, the spring, matter, and end) her *best*, her *heritage*, her *all*, contemning all that stood in competition, and that these were the rejoicing of her heart, she shewed to us that knew her, by these notable effects.

I. By her constant, serious, diligent use of the word of God, by hearing, reading, conference and meditation. Her food was not more constantly used, nor I believe so sweet to her. Her hearing in the publick assemblies, nothing but necessity could interrupt: and her private constancy her relations knew. She practically told us that the blessed man's delight is in the law of the Lord, and therein doth he meditate day and night.

II. She made *so much* (in esteem, use and thankfulness) of every little of the help she could get in these spiritual things, as shewed that they were her heritage and joy. When

some came home with accusations of the sermon, as *dry, dull, or weak*, she found in it something for profit and solace: I am sure my own conversation and duties have been truly guilty of the foresaid faults, and yet how gladly would she come over to us at prayer-time. How much did she value now and then a too dry and short letter, and how carefully would she keep them. As if with the woman of *Canaan*, she had been begging for the crumbs. Alas, our duller appetites seldom so desire after, or delight in, much larger portions of well dressed food, but fulness hath loathing, and we call it dry *manna*, which we are weary of; or every little fault in the dressing turneth our stomach against it; full souls loathe the honey-comb, but to the hungry, every bitter thing is sweet.

III. She loved and received the word of God from any faithful minister that brought it: it is true that she more frequented, and desired some, than others: but her religion was not faction, or siding with this party, or with that: She was far from a schismatical mind or practice. When one party separate from all that preach in the parish churches,

churches, and another from all that preach elsewhere, she separated from neither.

IV. Accordingly she loved all persons that feared God, as such : not confining her affections or kindness to those of this or that controvertible opinion : but that candour, and holy sympathy, and serious, practical religion, which she had herself, was it she loved in all others whomsoever.

V. Accordingly her conference was not about controversies, or matter of contention, which too many spend their hours in, in these times, but that which tendeth to edification, and to administer grace to the hearers : she was not such as *Paul* oft reproveth for striving about words, and little things, that tend not to edify but subvert.

VI. Much less was she tainted with any heresy, or dangerous error in religion, nor ever drawn from the truth, and her spiritual steadfastness ; but cleaved to the form of wholesome words, and the simplicity that is in Christ, and to them that held the unity of the spirit, in the bond of peace, avoiding the vain janglings of men of contention, pride, and corrupt minds.

VII. She was not of a censorious backbiting temper, nor used as too many faulty christians, to make it her discourse to find fault with others, and make herself the judge of controversies, cases, actions and persons which she understood not : but had learned that lesson [*Speak evil of no man*] and to *know*, and *be called* to it, before she *judged*.

VIII. She was very desirous of the good of all, and glad of any thing which tended to promote the conversion, and saving of mens souls.

IX. She was charitable and liberal also to their bodies ; in an unusual degree : as I am able to say by particular experience, in which I have known it exercised to the poor.

X. Her humility and detestation of pride was manifest, not only in her garb and behaviour, but in her low thoughts of herself, and the lowliness of all her conversation, and great dislike of all that favoured of pride.

XI. She was not morose, nor a refuser of converse, or useful visits, when reason required them : but she took it for a great affliction

affliction to have much diversion by company, or by matters, from her constant course of better work : and (besides her health) was therefore the more inclined to be much in the country, that her mind, and time, might not be at the mercy of too much intruding diversions, and unprofitable discourse.

XII. Much more was she averse to all sorts of *sensuality* : such pleasing of the flesh as corrupteth the mind, and turneth it from holy work and pleasure ; and such vain recreations as waste precious time, and profit not ourselves or others : holy things were her food and feast, her work and recreation.

XIII. Her *prudence* in all matters was very exemplary ; being much more against unadvised rashness, and actions which tend to ill effects, than most of us of the stronger sex : and I confess I should think much better of myself if I could equal her herein. In which her acquaintance commonly admired her, though this is a point which all must acknowledge much imperfection in.

XIV. And her gentleness, meekness, and calmness of mind, and carriage, were very amiable to her friends, and most that did

converse with her: she was a great adversary to passionate behaviour, which surely came from that power of grace, which had made love and meekness become a nature in her, seeing no such thing could be expected in one of her sex, and complexion, and bodily weakness.

XV. She did not, as the hypocrite, give God the *second* place in her heart and life, and the world the *first*, nor put off *Christ* with the leavings of the flesh, nor take this world for her best or heritage, and the next only for a reserve when she must needs leave this: she seemed to prize no heritage but God, nor to set much by any transitory vanity whatsoever.

XVI. She excelled in the earnest desire of her childrens good, and in the care of their well doing and salvation. How oft has she desir'd me to pray for them? how glad was she if I would at any time but converse with them, and advise them: they know better themselves, (though I know much,) how much she prayed for them. How oft and tenderly she counselled them? what letters of serious, holy counsel she would write to them? and how like she
was

was to *Job*, who prayed, and sacrific'd for his children, when they were merry and feasting together, fearing lest they should forget God, and sin against him?

XVII. This kind of life which I have described was her calling and trade, and in a manner her *only business in the world*. It was not now and then in a good mood, like a feast or recreation: but as she knew that *one thing is needful*, so she chose that better part, which never was, nor will be taken from her. She so lived as if she had but *this one thing to mind, and do in the world*, to please God by obeying him, and to cleave to *Christ*, and to do good, and to be saved. Nothing else seemed to be much in her mind, thoughts, care, and business; her life seemed to be but *this one thing*. But I must confess that poor tempted persons that are under many worldly wants, crosses, and employments, cannot be expected to reach her measure in this: though one thing be their *best and portion*, they may be tost with many troublesome cares and businesses. But God gave her both *mind, opportunity,* and *help*, to live in as even a course of constant

stant holiness in a family, as *monks* can pretend to, or hope for in their community or solitude. Religion was her very life.

XVIII. In this life she had also a *constant peace of conscience*, bewailing her imperfections, but not living in melancholy, despair, hard thoughts of God, or an uncomfortable sort of religion: I have often heard her speak of her lamented weakness of faith, love, and heavenly desires and joy, but never, that I remember, one doubting word of her own sincerity and salvation: but her ordinary speech was lamenting that we were all so weak in our belief of the word of God, and the unseen world, and what excellent persons we should be, if herein we had a stronger faith, that were liker unto sight; and how much it should be the business of all believers, to pray and labour for an increased powerful belief hereof, as that which would set all right in us.

XIX. Her patience under bodily infirmities also was exemplary. Her weakness made her so liable to dangerous coughs while she was in *London* air, that by this she was constrained to live much from home: and almost all her life she was tormented with a frequent

frequent head-ach: but in her patience in all this she did possess her soul; and patience furthered experience, and experience hope, and she learnt more the quiet fruits of righteousness, by being much exercised herein.

XX. And as by this she daily learned to die, so the expectation, and preparation for death, was her continual work and state. She lived, and heard, and prayed, and wrote letters to her children, as at the brink of the grave, and the door of eternity, not that her diseases did seem to us to be very mortal, or threaten this sudden change. But she knew the brevity of man's life, and that death is ready to remove us all, and what a moment it is till that certain hour.

And as she lived holily, and in peace with God and man, so she died with *ease* and *little likelihood* of the ordinary miseries, of *fear* or *pain*: a little soreness and swelling of her leg, and pain towards the hip, turned to two swooning fits, and in the third or fourth, having been in quiet discourse with her husband, she as quietly sunk and died away; desiring that I should be sent to pray with her; she was dead before I came, without any signs of nature's strivings, and she

she had said to her daughter, after her former fits, she did not think one could have died so easily as she had almost done. A death *thus expected*, and thus prepared for, is not to be called sudden. Thus God can make death easy to some of us that are apt to over-fear the antecedent pain. And now what can be more (almost) desired in *this world*, than such a life, and such a death? our dear friend is at home with *Christ*, and God's will, which is goodness and love itself, is so fulfilled; even that will which must dispose of all things, and in which only we must seek our rest.

And having described this true copy of the text, I may boldly speak of it to several sorts.

I. I may ask again both *quakers* and *scorners*, whether the holy spirit doth not dwell and work in such among us, as our dear friend now deceased was?

II. I may ask *unbelievers*, and *saducees*, whether these operations of the spirit of God on believers, be not a sign that God owneth the gospel by what he thus worketh? and that Christ liveth and reigneth, who can thus send a sanctifying spirit into believers souls?
and

and whether it be not blasphemy to think and say, either that these excellent endowments of souls are not of God, or that he giveth them all in vain, and that believers are all deceived by God, and labour and hope all their days for that which hath no being; and that the better God maketh them the more deluded, vain and frustrate he maketh them, and ruleth and amendeth the world by falshood.

III. I may ask the *papists*, with what face they can say, as they used to do, *that they never heard of a protestant saint?* and whether we may not be as religious in the places that God hath set us in, as if we turned *recluses, monks, or nuns*, and shut up ourselves from doing any good in the world.

IV. I may ask the malignant that call all serious godliness *hypocrisy*, whether such a life as this doth favour of dissimulation? and whether such *seriousness* and *hypocrisy* are not contraries, and *hypocrisy* be not a profession without that *seriousness* which is sincerity? and whether they that in baptism solemnly vow to take God for their God, and Christ for their Lord and Saviour, and the Holy Ghost
for

for Christ's advocate and witness, and their sanctifier and comforter, and to renounce the flesh, and the world, and the devil, and when they have done, perform none of this which they vowed, but live to the flesh and world which they renounced, and take an holy life as needles, yea and hate it; I say, whether these be not the impudent hypocrites that vow and profess that holiness which they abhor, rather than they that with all their diligence perform the holy vow which they have made. And if wives promise fidelity to their husbands, servants to their masters, and subjects to their princes, are they hypocrites that are serious and keep their promise? or they that were never serious in it, but scorn the keeping of it?

V. And as to those malignant persons that take this strict and serious diligence for mens souls, to be but *scrupulosity*, or the character of some over-zealous *bigots*, or *puritans*, who are most inclined to schism, and to be troublesome, or dangerous to states, I ask them,

1. What is here in all the description which I have here truly given you, which is injurious or dangerous to church or state,
or

or any person? will it hurt any one that God and men are seriously loved? and that God's testimonies are trusted and delighted in and obeyed? and that God's kingdom and righteousness is first sought?

2. Is it not Christ and christianity, and scripture that you accuse? if it be scismatical and dangerous to be serious in performing what we profess and vow, surely it is bad in baptism to vow it, and still by calling ourselves christians to profess it? to accuse, hate and scorn the serious practice of your own professed religion, is to be the most foolish self-condemners, and in some respects worse than mahometans, infidels and heathens.

But my most earnest desire is to you the loving husband, and beloved children of our deceased friend; that you will not overlook

1. The *correction*,
2. The *sin*,
3. The *mercy*,
4. Or the *duty*, which God now calleth you seriously to consider.

(1.) I need not persuade such as are rather apt to over much sorrow, not to *despise* this *chastening* of the Lord, but rather not
to

to faint under his rebuke. But I cannot dissuade you from a sense of your loss, we that are your neighbours feel it; but you much more to whom it is much greater. What saints in heaven do know of us, or think of us, or do for us, we shall better know when we are there: But here you are deprived of the daily prayers which she sent up for you; of the continuance of her loving care of your souls, and watchfulness over you; of her wise and faithful counsels to you; and her imitable example, as it was still before you; an husband of a pious, prudent helper, and children of a tender, affectionate mother; your great sorrows tell me you feel your loss.

2. And all correction is for sin, which is worse than suffering; O fall down before God, and with penitent tears bewail your sin, which hath caused your loss: humbly confess how unworthy you were of such a mother, and beg of God to forgive that sin.

3. But mercy also as well as sin and loss must be acknowledged. Your sorrow must give due place to thankfulness and comfort.

fort. Your mother is taken from you, but remember,

1. What a mercy it was, and is to you, that you are so related to such parents, seeing God hath promised special mercy to the faithful and their seed, and if any of you miss it, it will be through your own ingratitude and contempt.

2. What a mercy it is, that all her prayers for you are in force, and more of the answer of them may yet be sent you, if you reject it not.

3. You have all her holy counsels to remember, and they may profit you while you live.

4. And though she be gone, I hope her example will never be forgotten by you.

5. And what a mercy is it, that under all her infirmities you enjoyed her so long?

6. And yet how much greater cause of thankfulness have you, that she so lived and so died, and that you may think of her with comfort, as being with Christ, and hope to be with her for ever. Every one hath had a *mother*, but every one had not *such a mother* as you have had.

7. And

7. And I have intimated your duty, while I have mentioned your *loss* and *mercy*.

1. Think over often what she reprov'd in you, and what counsel she gave you, and now revive your resolutions to obey it.

2. Remember what she was wont to pray for on your behalf; and let it not now be long of your neglect or wilfulness, that you are without it.

3. Remember her humble, moderate, holy example, and think whether your souls have not as much need of the greatest cares, and diligence, as hers had? and why should not you be as studious to please God, and make sure of heaven as she was? bless God that you have such a pattern, that hath so long dwelt with you, for your imitation, next your imitation of *Christ*: holy simplicity is despised by the world, but it will prove the only wisdom at the last.

We may add, as an *appendix* to the above excellent character, what Mr. *Baxter* informs us of respecting his *own experience* by which he says he must second the testimony of this saint who had chosen God's promises

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as her heritage for ever, and had found them the joy and rejoicing of her heart. Having observed that from the text. 1. We may learn the nature of true faith, and sound religion; that it taketh God's testimonies and promises for the believer's heritage, and for the comfort of their hearts. 2. How to try the sincerity of our faith: doth it make us take God's promise, and the thing promised as our *heritage*? 3. Why all true christians so much value the testimonies, or word of God — who would willingly be deprived of his *heritage*, or heart-rejoicing? 4. How much we should set by the word of God, and use it, how dear it should be to us. 5. That it is no wonder that the Devil, and all his servants in the world, are enemies to the *word of God*, because they are enemies to the *christian's* heritage and joy. He scruples not to say, there are few better signs, while many pretend to be for *Christ*, to know who are really for him, and who are against him, and are his greatest enemies, than to judge of men as they *further*, or *hinder*; *love*, or *bate* the *word of God*, as to its proper use,

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The heritage and Joy of holy Souls. — Having observed these *uses*, he enters upon motives and commendations of the blessed choice, and after many things offered, he subjoins his own testimony :

“ And I must second the testimony of our deceased friend, in professing for your encouragement my own experience : I have taken God’s testimonies for my heritage, and they have been these fifty years, or near, the pleasure of my life, and sweeter than honey, and preciouser than thousands of gold and silver. As we tell men in charity of the things which we have found good, the medicines that have healed us, and commend the persons that have been friendly to us : and as a man’s nature is inclined to propagate the knowledge, and communicate the good which we partake of, and grace increaseth this inclination ; so I take it to be my duty to add herein mine own experience, if it may contribute to the determining of your *choice* : and reason teacheth all men to regard the means, and remedy, and good the more, which many have had experience of ; and it is not to be

be taken for vain ostentation, to profess that which all must have in some degree that will be saved.

Though the natural and sinful fears of pain and death too long deprived me of much of the joy which I should have had in the thoughts of the unseen world, and too much doth so to this day, yet I must say that the word of GOD, and the persons that love and practise it, and the holy way of life and peace, and all things that here favour of heaven, have been so good and pleasant to me, as enableth me to assure you, that on earth there is nothing so worthy of your desire and joy.

And to encourage you, I will tell you by my own experience, what benefit may be expected from this kind of delight, agreeable to *David's* and our friends experience:

1. By this means my life has been almost a constant pleasure.

2. This pleasure hath much upheld me under almost constant bodily infirmity and pain.

3. It hath made all my sufferings from men, and crosses in the world, to be tolerable

rable and very easy to me ; had not God's word been my delight, I had lived uncomfortably, in constant pains and sorrows, and had perished in my trouble.

4. It hath saved me from the snares of sinful pleasures ; man's nature will seek for some delight, and they that have it not in good, will seek it in things hurtful and forbidden : it is only greater things that can overcome our mistaken choice of lesser. In my childhood I was sinfully inclined to the pleasure of romances, and of childish sports, but when I tasted the sweetness of God's testimonies and ways, I needed no other, but spit out those luscious unwholesome vanities. And though common knowledge, called learning, be pleasant to man's nature, and I cannot say that I have not overvalued it, yet I must say, that the relish of these greater matters have made me see how much of it is vanity, and hath saved me from the pursuit of that part of it which doth but please curiosity and fancy, and tendeth not to use, and to greater things ; and sensual pleasures I had no need of.

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5. It hath by this means made that pleasure which I had, to be such as my reason did approve and justify, whereas if I had sought it in preferment, wealth or sensuality, a foreseeing conscience would have affrighted me out of all my pleasure, and I should have had more of the pricks than the rose; of the sting than of the honey. Of this pleasure you need not fear too much; but of the sensual pleasure, we more easily catch a mortal surfeit.

6. This sweetness of God's word, hath made also my *calling* and daily *labour* sweet; so that it had my heart, and not my forced hand and tongue.

7. And this has helpt my constancy herein: for when we have no delight in our work, we grow weary; and weariness tendereth to give it over, or do it heartlessly, and stubber it over in unacceptable hypocrisy.

8. And this has much saved me from the sinful loss of time; pleasure causeth trifling and delays; who needeth vain pastimes, that delighteth in God's word and work?

9. And this has been to me an excellent help for the increase of knowledge: for
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the mysteries of godliness have still more to be learned by the wisest man ; and as boys at school, so the scholars of *Christ*, learn best who have most pleasure in their books.

10. And this pleasure hath much confirmed my belief of the truth of scripture, when it hath borne its own witness to my mind, and I have tasted that goodness which is agreeable to its truth. I easily believe him that commendeth a thing to me, when I taste or feel that it is good.

11. And this pleasure hath helped me against vain thoughts and talk, while the truths of God were sweet, and so continually welcome ; it is easy to think of that which we delight in ; and sinful delights corrupt the thoughts and speech with constant sin.

12. And this pleasure has somewhat fed my daily thankfulness to God in the constant experience of the goodness of his truth and ways.

13. And it cured the error of my *beginnings*, when I strove for nothing so much as to weep for sin, and perceived not that the joy of the Lord is our strength, and the flower of holiness, and likest to the heavenly state ;
and

and that the spirit sanctifieth, by making God and goodness pleasant to us.

14. And hereby it made me find, that the praises of God are the sweetest and noblest exercises of religion; when before I placed more in lamenting sin and misery.

15. And this maketh many things needless to me, that else would seem needful; I want not more company; I want no recreation but for *my body*; if I have not what I would have, I see where only it is to be found.

16. And I am sure that the constant pleasure of my mind, hath not only kept me from malancholy, but from greater sicknesses, and tended to the lengthning of my life (as *Scaliger* saith, *pleasant studies do.*) For constant pleasure must needs tend to health.

17. And this taste hath made me long for more, and had I not felt that it is good to draw near to God, and very desirable to know him, and his will, I should never have so earnestly begged for clearer light, and more near and sweet communion with him; pleasure is the course of strong desire.

18. It hath been one of my greatest helps against many temptations of subtile

enemies that tempt men to sadducism, and to doubt of the life to come.

19. It hath made me more communicative to others, for we would have all partakers in our delight.

20. And it hath greatly furthered my repentance and hatred of sin, when I have tasted what pleasure it depriveth us of; and the abhorrence and loathing of myself that can delight in such a God and Saviour, and word no more: when I taste how good it is, and see so much reason to rejoice in it, and the hopes of glory a thousand fold more than I do, none of all the actual sins of my life, do make me half so much loath my naughty heart, as to think that my want of greater joy in so great and near a good, doth shew so much weakness in my faith and hope, and love! O that I had more faith and love, that I might have more of this delight!

Hearers, I have sincerely told you what comfort you may have if you will not refuse it from the *word of God*."—Mr. *Baxter* refers to David's experience, and (because things near are aptest to affect) the experience of his deceased friend, and his own, and indeed of all

all God's servants in their degree. " You would live in joy ; you would die in joy, we need it in a life of so much trouble, and for a change that else is terrible, and is sure and near. O sirs, we need another kind of comfort, than sport, or appetite, or wealth, or any such fading vanity will give us, you may have some of it if you will. And though joy be the top of grace which we arrive not at with a wish, nor in an hour, yet the nature of the new creature relisheth, or savoureth the things of the spirit, Rom. viii. 5, 6, 7. And the spirit of adoption is a spirit of filial love, and cryeth *Abba*, Father, and the love of God the Father, the grace of the Son, and the communion of the Holy Spirit, which are the believers part, are all of them the greatest comforters ; and Christ giveth believers that seek and trust in him, that spring of living waters which tendeth to everlasting satisfaction, and cureth indigent and sinful thirst.

— Woe and for ever woe to every soul of you that shall finally reject or neglect the offer of such an heritage and joy ! and blessed be that grace which hath caused all true believers to prefer it in their highest esteem,

and choice and seeking. I have looked about to see if there were any better and surer to be had : and I am fully satisfied it must be this or none. I offer you but what God hath caused me, and all that he will save to choose ; and Lord grant that I may never look back to any other ; let the love of God my heavenly Father, the grace of Jesus Christ my Lord, and the joy of the sanctifying spirit, sealing up the promise of God as my security, and writing his law and gospel in my heart, be my *heritage and joy* ; and I shall never envy the most prosperous sinner their portion in this life, but shall live, and die in the thankful praise of the God of my salvation, who is *essential, infinite, joyful love*. *Amen, Amen.* *

* There is a very observable piece of history in Mr. *Baxter's* life, in which Dr. *Thomas Cox*, widower of Mrs. *Cox*, whose character has been under consideration, was a party concerned ; by which the reader may judge whether Mr. *Baxter's* life did not illustrate the most self-denying doctrines he preached.

Ann. 1682. Mr. *Baxter* was suddenly surprized in his own house by a poor violent informer, and many constables and officers, who rushed in and apprehended him, and served on him a warrant to seize his person for

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coming within five miles of a corporation, and five more warrants to distrain for 195*l*. for five sermons. Though he was much out of order, being newly risen from his bed, where he had been in extremity of pain, he was contentedly going with them to a justice, to be sent to goal, and left his house to their will. But Dr. *Thomas Cox*, meeting him as he was going, forced him in again to his bed, and went to five justices and took his oath that he could not go to prison without danger of death. Upon this the justices delayed till they had consulted the King, who consented that his imprisonment should be for that time forborn, that he might die at home. But they executed their warrants on the books and goods in the house though he made it appear they were none of his, and they sold even the bed which he lay sick upon. Some friends paid the money, &c. and Mr. *Baxter* repaid them.

Calamy's Abridgment. p. 357.





Memoirs of the LIFE and CHA-
 RACTER of HENRY ASH-
 HURST, Esq;

THE funeral sermon preached at the
 death of *Henry Ashburst*, Esq; * citi-
 zen of *London*; entitled, *Faithful*
souls shall be with Christ, was from,

John xii. 26. *If any man serve me let him follow me; and where I am, there shall also my servant be; If any man serve me, him will my Father honour.*

The text is thus paraphrased: "I know that your weakness and remaining carnality is such, that you would fain see me reign as an universal King on earth, that you might be advanced by me in the flesh, and it is an hard lesson to you to learn to lay down this life, which is so dear to you, and to pass into a world

* *Baxter's Works*, vol. iv. p. 899, &c. Dr. *Bates*,
 Dr. *Calamy*. p. 899.

world which you never saw, and know so little of; but have I not by my doctrine, life and frequent miracles, and newly by raising *Lazarus* from the dead, convinced you that I am the true Messiah, sent of God, to whom you may boldly trust the conduct and disposal of your lives and souls? if so, then see that you absolutely trust me, learn of me, serve me, and follow me: and let this satisfy you living and dying, that you shall speed as I myself do, and be with me where I am, though the place and state be yet unseen to you; and there you shall by my Father be advanced to far greater dignity and honour than in this sinful life and world you are capable of: and of all this I here give my promise, which you must believe and trust, if you will be saved by me."

Four enquiries are made:

I. What is here meant by *serving Christ*.

II. What it is to follow him.

III. What it is to be where he is.

IV. What to be honoured by his Father.

After the considerations of these points, we have the following *history* and *character*:

Henry Ashburst, Esq; was the third Son of *Henry Ashburst* of *Ashburst* in *Lancashire*, Esq; by *Cassandra* his wife, daughter of *John Bradshaw* of *Bradshaw*, of the same county, Esquire. His father was a gentleman of great wisdom and piety, and zealous for the true reformed religion in a county where papists much abounded: and when King *James* (the more to win them) was prevailed with to sign the book for dancing, and other such sports, on the Lords-day, he being then a justice of peace, (as his ancestors had been) and the *papists* thus emboldened sent a piper not far from the chappel to draw the people from publick worship, he sent him to the house of correction: and being for this misrepresented to the king and council, he was put to justify the legality of what he did at the assizes: which he so well performed, that the judge was forced to acquit him, (though he was much contrary to him) and an occasion being offered to put the oath of allegiance on his prosecutors, their refusal shewed them papists, as was suspected.

God blessed this gentleman in his three sons: The eldest was a man eminent for his wisdom, integrity and courage, a member of
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the long parliament called 1640. though all such, by interested partial men, are accounted and called what their prejudice and enmity doth suggest, and though with many more such, he was by the conquering army abused and cast out.) The second son was a colonel, and *Henry* the youngest, about fifteen years old, was sent to *London*, and bound apprentice to a master somewhat severe. And whereas such severity tempteth many proud and graceless young men to be impatient and weary of their masters, and to break out to seek forbidden pleasure, at play-houses, taverns, and perhaps with harlots; and to rob their masters to maintain these lusts till they are hardened in sin, and break their own hopes, their parents hearts, (Alas, says Mr. *Baxter*, speaking of the city of *London*, how many such wretches hath this city!) God's grace in our friend did teach him to make a clean contrary use of it: this affliction did help to drive him to hear good preachers for his comfort, and to betake himself to God in prayer, and to search the scripture for direction, in which way he found the teaching and blessing of his heavenly master, which helped him

him to bear all harshness and hardness in his place.

And having no place of retirement but a cold hole in the cellar, in the coldest nights he spent much time in prayer and meditation: and his good father allowing him a yearly pension for his expences, he spent it mostly in furnishing his poor closet with good-books: not play-books, or romances and idle tales, but such as taught him how to please God, and to live for ever.

From his childhood he had an humble meekness, and sweetness of temper, which made his life easy to himself and others, and made him so acceptable to godly ministers and people, that their acquaintance and converse, and love, became to him a great confirmation and help to his growth in grace: especially good Mr. *Simeon Ash*; a man of his plainness, and of the primitive strain of christianity.

His master (I need not tell how) so wasted his estate, that he shut up shop when Mr. *Ashburst* was gone from him, whose fidelity had helpt to keep him up; and he took care of his indigent children afterwards.

His

His portion was but 500*l.* and a small annuity, and one Mr. Hyet, a minister lent him 300*l.* more, with which stock he set up in partnership with one Mr. Row, a draper, and so continued three years: Mr. Row took up his stock, and was a major in the Earl of Essex's army, and left Mr. Ashhurst the whole trade. He narrowly escaped the misery of an unsuitable match, and married, on Mr. Ash's motion, the daughter of one Mr. Risby, (who was left his sorrowful widow) having with her about 1500*l.* He began his trade at the beginning of the wars, when others left off theirs. He dedicated yearly a good part of his gain to God in works of charity; and it increased greatly: and as his known trustiness made men desirous to deal with him; so God strangely kept those men that he trusted from breaking, when the most noted men in the same towns broke to the undoing of those who trusted them. And though his trading was great about thirty years, he managed it with ease and calmness of mind, and was not to be diverted from duties of religion. He usually was at one word in his trading.

His

His body being healthful, he rose about four o'clock, or five, and in secret usually spent about two hours in reading, meditation and prayer; and then went to his family duties, as is afterward described. He was a great improver of his time, or else he could never have done what he did for so many persons; usually saying, he desired to live no longer than he might be serviceable to God and men. But he was most regardful to lose no part of the Lord's-day, in which he did all towards God and his family with great reverence and humble seriousness; and as he much desired godly trusty servants, he had much of his desire, and his house was as a school of piety, meekness, and as a church.

When his faithful pastor Mr. *Simeon Ash* was buried (the very day before the act of uniformity would have silenced him, being an old non-conformist minister) he used to go at the end of the week to *Hackney* to his country house, and there spend the Lord's-day.

In the common fire at London, his house was burnt as well as others, but was rebuilt with advantage: and all God's corrections
and

and the hurt which by his permission we undergo from bad men, will turn to our gain, if we believe and patiently expect the End.

Thus far, says Mr. *Baxter*, I have given you for the most part but what his best knowing friends have most credibly given me, of the history of his pilgrimage; but I will next tell you what I knew myself in above twenty years familiarity with him, and that shall be more descriptive than historical, though in what is already said from others, you may know much what he was.

Mr. *Ash*'s praise and his own free love, first brought on our acquaintance: and indeed my many restraining hindrances, have kept me from so much familiarity with many.

Those who knew him need little of my description. Those that have been much in his house, and seen his children and servants, carry it as reverently and respectfully to him, as if he had been a lord, when yet he was so lovingly familiar with them, will think there was some cause for this. Those that hear it the common speech of magistrates, godly ministers and people that [*we have lost the most excellent pattern of piety, charity,*

rity, and all virtue, that this city has bred in our times] will think that there is some reason for this praise; some of us seem to shine to strangers, who are cloudy and contemptible to those that are near us. And many excellent obscure christians are little taken notice of in a low retired, or unobserved station: but his esteem and honour and love was at home and abroad, by his children, servants, neighbours, fellow-citizens, that I say not even by some who loved not his religiousness, or that took him to be too much a friend to those whom their opinions and interest engaged them against.

And if you would truly know what was the meritorious cause of all this love, and honour, I will tell you, it was the image of CHRIST, and the fruits of his holy doctrine and his spirit: no man believeth that there is a God, who doth not believe that the liker any man is to God, the better and more honourable he is. All is glorious that is holy, that is, of God, and for God, separated to him from all that is common and unclean. Base fools may more admire and reverence a proud man, or gilded idol: but all that know God, and the al-
most

most nothingness of vain man, do value all things and persons in the measures, as they are dispositively, actively and relatively divine. The spirit of God by *David* begins the *Psalms* with describing such blessed men as these. And Christ next after his preaching repentance, begins with such men's characters and blessedness, Matt. v. I shall therefore now truly tell what our deceased brother was, and what of God so shined in him as commanded all this love and praise: while far greater men by their filth and folly, their sin and hurtful cruelty, have made themselves the plague and burden of their times, as the children of him whose name is but the contract of *Do-evil*.

I. His religion was *only* the *Bible*, as the rule: he was a mere scripture christian; of the primitive spirit and strain. No learning signified with him but what helpt him to understand the scripture: the Bible was his constant book, and in it he had great delight, and he loved no preaching so well as that which made much and pertinent use of scripture by clear exposition, and suitable application. He liked not that which worthy Dr. *Manton* was wont to call
Gentleman

Gentleman preaching, set out with fine things, and laced and gilded, plainly speaking *self-preaching, man-pleasing, and pride*: for when pride chooseth the text, the method and the style, the devil chooseth it, though the matter be of God. Therefore he also highly valued those books which are much in such wise and seasonable use of scripture; of which he commended above all, the lectures of Mr. *Arthur Hildersham*.

II. He neither much studied books of controversy, nor delighted in discourse of any of our late differences: I scarce ever heard him engage in any of them; but his constant talk was of practical matter, of God, of Christ, of Heaven, of the heart and life, of grace and duty, or of the sense of some practical text of scripture. He so little favoured and minded the quarrels that many lay out their greatest zeal on, and find matter in them to condemn and backbite one another, that he either carried it as a stranger, or an adversary to such discourse.

III. Accordingly while men were guilty of no damning heresy or sin, but held all
great

great and necessary truths in love, and holiness and righteousness of life, he made little difference in his respects and love: a serious godly independant, presbyterian, or episcopal christian, was truly loved and honoured by him: indeed the primitive spirit of seriousness, purity and charity, he valued in all. A differing tolerable opinion never clouded the glory of christianity in his eyes. He was of no sect, and he was against sects as such; being of a truly catholick spirit: but he could see true godliness and honesty in many, whose weakness made them culpable in too much adhering to a side or sect.

IV. He greatly hated backbiting, and obloquy: [*Speak evil of no man*] was a text which he often had in his mouth. I never knew any noted men, so free from that vice, as judge Hale and Mr. Ashhurst: if a man had begun to speak ill of any man behind his back, they would say nothing, or divert him to something else, or shew their distaste of it: sin he would speak against, but very little of the person. Only one sort of men he would take the liberty to express his great dislike of; and that was *the hinderers* of the gospel,
and

and silencers of faithful preachers of it, and persecutors of Godly christians, and oppressors of the poor: and their pretences of government and order and talk against schism, could never reconcile him to that sort of men: but his dislike was never discovered by scurrility, nor any thing that favoured of an unruly or seditious spirit.

V. His heart was set on hallowing God's name, the coming of his kingdom, and the doing of his will on earth, as it is done in heaven, on the propagation of religion and the encouraging of all able faithful preachers and practisers of it to his power. Ever since I knew him it seemed much more of his serious business in the world, than his trade or worldly gain was; he was a right hand of his faithful pastor good old Mr. *Simeon Asb*: how seldom did I visit Mr. *Asb* at any time but I found or left them together, (g) and now they are together

(g) It may not be improper to give a short account of this excellent person who was so dear, and as a right hand to Alderman *Asbhurst*.

“ Mr. *Simeon Asb* was educated in *Emmanuel-college, Cambridge*. His first employment in the church was in *Staffordshire*, where he contracted acquaintance with
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ther with Christ: He did not love with barren words, nor serve God of that which cost him nothing. Few (but I) knew from his own mouth that he gave these eighteen years (since *August 24, 1662.*) an hundred pounds a year to the ejected ministers of *Lancashire* and some schools there, and in the

the most eminent puritans. He was displaced from his living for refusing to read the *book of sports*, and not conforming to the ceremonies of the church. After some time he got liberty to preach in an exempt church at *Wroxhall*, under the protection of Sir *John Burgoign*; and elsewhere under the Lord *Brook*, in *Warwickshire*. Upon the breaking out of the civil war, he became chaplain to the Earl of *Manchester*, and had a considerable part in the *Cambridge* visitation. After the King's death he vigorously opposed the new commonwealth, and declaimed publickly against the *engagement*. He was concerned in all the designs for bringing in the king, and went with other *London* divines to congratulate his majesty at *Breda*. He was a christian of primitive simplicity, and a non-conformist of the old stamp, being eminently sincere, charitable, holy, and of a chearful spirit. He had a good paternal estate, and was very hospitable, his house being frequented by his brethren, by whom he was highly esteemed. He died in an advanced age on the very evening before *Bartholomew-day*, in a chearful and firm expectation of a future happiness."

Neal's History &c, vol. iv. p. 378.

the neighbour parts; and many bibles, catechisms, and other good books, to divers places, beside the said 100*l.* a year. And a friend of his and mine tells me, that it was to him that he yearly delivered it to be distributed, save that lately 20*l.* a year went to *Northumberland*.

VI. Indeed charity was his life and business: another mean man that was oft with him saith, that he hath had of him many *score pounds to give away*, which few ever knew of. I do not think, that there are many that can say that ever they were denied when they asked him for money to a charitable use, I am sure I never was.

About 1662 and 1663 he endeavoured hard to have got the pious citizens of *London* to contribute yearly to the relief of the poor ejected ministers of the several counties where they were born; and I was employed to the Lord *Chancellor Hyde* to acquaint him with it, and to get his consent, that it might not be taken for a fomenting of faction. But tho' he said, (God forbid that he should be against men's charity) yet most durst not trust him, so it fell.

Since

Since then he and others set up a conventicle, which methinks might be tolerated by bishops themselves: they met often to consult, and contribute for the relief of poor housekeepers, and they chose an ancient, active, godly man fit for that work, to be as a deacon: I mean to go about the city to find out such as were very poor, sick or impotent, or any way in want, and to bring in a catalogue of their names, places, and degrees of need: always preferring the pious honest poor, and they made Mr. *Thomas Gouge* their treasurer, one of the same trade, whose hands could not be tied from doing good, when his tongue was tied by the silencers: and the foresaid messenger brought them their contributions, with good instructions and prayer when there was need: for which use they procured sometimes a minister for the ignorant.

Indeed he was a common comforter and reliever of distressed ministers and others: I know of none in *London* that they so commonly resorted to as him.

VII. So large was his desire of doing good that not only *England*, *Scotland*, and *Ireland* knew it, but it especially extended

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to the natives in *America*, of whose conversion to christianity he had a fervent desire. In *Oliver Cromwell's* time a publick collection was made all over *England* for educating of scholars, and defraying other charges in *New England* for that work, of which good old Mr. *Eliot*, the *Indian's evangelist*, was the chief operator, with that money lands were purchased, to the value of about 800*l.* a year, and settled on a corporation of citizens in trust, whom Mr. *Aspburst* must be the treasurer, on whom lay the main care, and work. When the king was restored the corporation was dead in law, and one that sold most of the lands that were settled for that use, (colonel *Bedingsfield*, a papist,) seized on the sold lands, and yet refused to repay the money : the care of the recovery, and of restoring the corporation, and all the work was the business of Mr. *Aspburst*, for which he desired my solicitation of the lord *Chancellor Hide*, who did readily own the justness of the cause, and the goodness of the work, and first gave us leave to nominate the *new corporation*, and Mr. *Boyle* for president, and Mr. *Aspburst* for treasurer ; and afterward when it came to suit before him,

him, did justly determine it for the corporation.

And so these nineteen years last past, it was he, by the help of Mr. *Boyle* and the rest, who hath had the main care of the *New England* assistance, by which a printing press hath been there set up, and the bible translated into the *Indian* tongue, and other books also for their instruction, and the agents encouraged to help them, till the late unhappy war there, interrupted much of their endeavours; and of their victory in that war the converted *Indians* were not the least cause.

O how sad will the news of his death be to old Mr. *Eliot*, if he lives to hear it, and to his *American* converts? and he hath left by his will 100*l.* to the college there, and fifty pounds to their corporation.

VIII. Some may think that he wanted a publick spirit, because he avoided being a magistrate, and paid his fine rather than take an alderman's place. But it was only to keep the peace of his conscience, which could not digest, 1. The corporation declaration and oath; nor 2. The

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execution

execution of the laws against non-conforming ministers and people. I never heard him plead, that the solemn oath, called the national covenant, was not *unlawfully imposed or taken*: his thoughts of that I knew not: but he was not ignorant that the words shewed that it *was a promise or vow to God; and that a vow made sinfully bindeth, notwithstanding, to the lawful, and necessary part of the matter*: and he thought that *to oppose in our places profaneness, popery and schism, and to repent of sin and amend, were lawful and necessary things*: and therefore to say that [*there is no obligation by that oath on me or any other person,*] without excepting any of these aforesaid, was a thing that he would rather, I believe, have suffered death than do: he would not do that which [*himself*] thought *perjury*, much less justify it in thousands which he never knew: and he feared lest he should become guilty of constituting all the cities and corporations of *England* by *perjury*, and stigmatizing the front of the nation with such a fearful brand. Some men think that the mark of the beast in *Rev.* without which none might buy or sell, was *perjury* and *persecution*;

secution; finding that the *Lateran* council (sub Innoc. iii.) and others which are of *their religion*, do absolve subjects of their temporal lords, whom the *Pope* excommunicateth from their oaths of allegiance, which was ordinarily practised against emperors and kings; and finding that these lords and princes themselves were to swear to exterminate all called hereticks, on pain of excommunication, deposition, and damnation, and that every such ruler that professeth himself a papist, knowingly bindeth himself to destroy all protestants, or exterminate them, if he can do it without danger to the Papal church: and also finding that all their clergy must swear the *trent* oath, by which they cannot but be perjured: and they say that they never read nor heard that such a thing was done by heathens, infidels, or mahometans: and Mr. *Ashhurst* was afraid of any thing that seemed to him such a brand. Yet I never heard him speak uncharitably of those worthy men who do what he refused, supposing that they in words or writing, declared as openly as they *swore* and took the declaration, that

they took it but in such, or such a lawful sense: though he could not do so himself.

IX. He had an earnest desire of the welfare of the city, that it might flourish in piety, sobriety, justice and charity, and that good men might be in power; believing that the welfare of the world lieth not so much in the *form of government*, as in the *goodness of the men*; and that that is the best form which best secureth us from bad men: and all such service as he could do, no man was readier to do; as when he was master of the merchant-taylors company, and on many other occasions he shewed. His relations tell me that he then gave them about 300*l.* of his own money, and greatly promoted the improvement of their stock, to the rebuilding of their hall, and abatement of their debts.

X. He never was a soldier, even when *London* was a garrison, but always for the ways and works of peace: he was ever against tumults, sedition, and rebellion; and I never heard a word from him injurious to the king and higher powers: he was greatly troubled at the late resistance made by the assemblies in *Scotland*, and
glad

glad when his letters thence told him that they were but a few hot-headed men, whom the generality of the godly presbyterians disclaimed and would oppose. Peace was his temper, *and peace with all men* to his power he kept and promoted, and I never knew man that lived in more peace with his conscience, and with all men, good and bad. I never heard that *he was an enemy*, or had *an enemy*, save sin, the devil, the world, and the flesh, as all good men renounce them. Nay I never heard of *any one man that ever spake evil of him*; so strange a reconciling power hath such a mind, and such a life.

XI. He excelled all that ever I knew in the grace of *meekness*; and *Christ* faith, *that such shall inherit*, even, *the earth*. For men know not how to fall out with such, while no public employment doth by cross interest cause it: they that were nearer him than I, say that they never saw him in any indecent passion; he knew not how to shew himself angry, no nor displeased otherwise than by mild and gentle words. His countenance was still serene, and his voice still calm and quiet; never fierce or loud,

no not to a servant. He oft used to women the words of St. Peter, 1 Pet. iii. 4, 5. *A meek and a quiet spirit is in the sight of God of great price*, which is the ornament there commended instead of gold and gaudiness, which now are grown into so common and excessive use, as if it were the design to avoid the imputation of hypocrisy, by wearing the open badges of folly and pride, lest they should seem wise and humble, as some will rant and scorn lest they should be thought religious hypocrites.

God fitted him for his place: had he been a *magistrate*, or a *preacher*, a little more sharpness had been needful. And though I once knew one that for want of just anger was too like *Eli*, and could not sufficiently reprove or correct a child, yet it pleased God that his *mildness* had no such ill effect; but his family loved and revered him the more.

XII. I never observed a father carry himself to his children (as well as to his wife) with more constant expressions of love, and with a greater desire of their holiness and salvation. He 'spoke to his children with that endeared kindness as men used to do

do to a bosom friend, in whom is their delight. And indeed love is the *vital spirit*, which must make all education and counsel effectual, which without it usually is dead, both to children and others; though there are seasons when we must be angry and not sin.

XIII. Indeed he was so made of love and gentleness, that I may say, that love was his *new nature*, and his temper, his religion and his life; and that he *dwelt in love*, and therefore *in God*, and *God in him*: his looks, his smiles, his speech, his deeds, were all the constant significations of love.

XIV. And no less eminent was his humility: his speech, company, garb, behaviour, and all his carriage, did declare it. He was a great disliker of proud vain attire, boasting speech, and pomp, and inordinate, worldly splendor, especially that which was chargeable, while so many thousands were in want. He was poor in spirit, suited to a low condition, though he was rich, and condescended to men of low estate. The poor were his pleasing friends: he loved the rich that were rich to God,

but he hated ambition, and flattering great men.

XV. Indeed he was a plain christian of the primitive stamp, strange to hypocrisy and affectation, and all that is called the lust of the flesh, the lust of the eye, and pride of life : and the sins of *Sodom*, pride, idleness and fulness. His habit, his furniture, his provisions, were all plain : nothing for excess, as provision for the flesh to satisfy the lust thereof ; yet all that was needful for right ends. No niggardly parsimony, but sparing to do good, sparing from all the ways of pride and pomp, but never sparing from decency or good works (*b*).

XVI.

(*b*) A passage from Dr. *Calamy's* Abridgment may fitly be added here.

“ In the whole course of his life, Mr. *Baxter* had scarce a friend whom he more valued and respected, and by whom he was more beloved, than that noted citizen *Henry Ashburst*, Esq; commonly called alderman *Ashburst*, who was the most exemplary person for eminent sobriety, self-denial, piety and charity, that *London* could glory of. * He was a christian of the primitive stamp, and did good to all as he was able, especially needy ministers ; to whom in *Lancashire* alone, he allowed an hundred pounds a year. He left behind him the perfume of a
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XVI. The government of his family, and the worship of God there performed, was wise, chearful, grave and constant. He worshipped God as other good christians use to do: besides his secret devotion, reading the scriptures (after the craving of God's help) and giving some short notes which were suited to his family's use, catechising, and taking account of their profiting, singing psalms, and prayer: And on the Lord's-day hearing and repeating the sermons. A non-conformist, preaching an early sermon to many in his house, which so ended that none might be hindred from the further work of the day: the whole day seemed not too long to him for the delightful employment of his soul towards God. O how far was he from being wea-

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most honourable name, and the memorials of a most exemplary life, to be imitated by all his descendants. Mr. Baxter gave him his true character in his funeral sermon.—Dr. Calamy's life of Mr. Baxter. vol. i. p. 409.

— 'That excellent person, alderman Ashhurst, whose fragrant memory will long survive the age he lived in: And, O that his example might govern in London as long as his name lasts!'

Mr. Fozve, vol. ii. p. 451.

ry, or needing any vain recreation! In his family-worship he played not the orator, nor was very tedious; but in conference of good things, and in his counsels, plain and short; much like the stile of Mr. *Greenham's* writings.

XVII. He had a special care to place his children in a way of employment and with good relations; out of the way both of idleness and ill company, and worldly vanity, and temptations; and God hath so blessed him in his wife and holy endeavours for them, that of four sons, and two daughters, there is not one that we have not good cause to hope well of, that they will in piety and welfare answer his endeavours.

XVIII. Others can tell you more than I of his management of his trade: only this I will say, that God greatly blest his honesty and liberality: and men knew that they might trade with him without any danger of deceit, so that he grew up to a very considerable estate: and never so intent on his trade, but he was ready for any service of God, and help to others, or public work.

And

And those that say, they shall lose their custom, except they tipple and make their bargains in ale-houses coffee-houses, or taverns, or use much prating and enticing words, may see here one that hath thriven more than most have done, that yet took a quite contrary course.

XIX. He was a stranger to vain talk and frothy jests, and also to a sour morose converse: but good, short, chearful discourse was his ordinary entertainment.

XX. It is no wonder if in such a life so absolutely devoted to God, he lived in a constant serenity of mind: he that had peace with God and men, had peace of conscience. I never heard him speak one word that favoured of any doubt of his salvation, or discouraging thoughts of the life to come: he lived not in bondage to tormenting fears, or sad apprehensions; but studied fully to please God, and joyfully trusted him, rejoiced in his love, and hoped for his kingdom: but without any overvaluing of his own worth or works, having much in his mouth those words of St Paul, [*I have nothing to glory of*] and [*I am nothing.*]

XXI.

XXI. The last part of his example which I have to recommend to you, and especially to myself, is his marvelous *Patience*, as through all his life, so especially in his last and sharp affliction. It was a providence which posed many of us, that God should so smartly handle such a man as this; till God's oracles told our faith enough to silence all murmuring thoughts of God. For [1.] God had given him before the blessings of *Job*, an healthful body, and constant prosperity, and shall sinners taste no correction, and receive nothing of God but pleasant things? all God's graces must have their exercise and trial; and faith and patience are most tried and exercised in a suffering state; God loveth not martyrs less than others. 2. And he had served God before by action, and usually our last service is by patience; and *Lazarus* in sores and wants was in a safer way to Abraham's bosom, than *Dives* in [*bealth,*] his silks and sumptuous fare. 3dly. And we are naturally so loth to leave the world and flesh, that God seeth it meet to help our willingness, by making us weary of it. And affliction, though grievous to the present, tendeth to the

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the quiet fruit of righteousness; and making us *partakers of God's holiness*, certainly tendeth to make us partakers of his glory : *cross-bearing*, and *partaking of the sufferings of Christ*, is an indispensable christian duty : we must be *conformed to him in his sufferings*, if we will reign with him, and be partakers of *our Master's joy*. And in heaven all tears are wiped away, and there are no groans, nor moans, no sorrows, nor repining, or accusing God for any of our former sufferings. What need have I, yea, what need have you all to remember this.

Flesh will feel, and faith will not avoid pain and present torment, no more than death, but it fortified our dear brother's soul, that it should not too much suffer with his body.

Several years he was molested with some cloudy troubles of his head, which *Tunbridge waters* eased for a time : And next with acrimony of urine ; and next it appeared to be the stone in the bladder ; he long resolved to endure it to the death, but at last extremity of torment, and despair of any other ease, did suddenly cause him to chuse
to

to be cut: two stones were found, and one of them in the operation was broken into pieces; many of which were taken out by very terrible search, and about thirty pieces after came away through the wound. Physicians and all present admired at his patience. No word, no action, signified any distressing sense: and though he was about 65 years old, God did recover him, and heal the wound: but we were too unthankful, and his pains returned; gently at first, but afterwards as terribly as before. And after that a strong fever, of which he unexpectedly recovered: and then oft inflammations, and at last a dangerous one: and finally so great torment, that a French Lithotomist being here, he was over-persuaded to be searched and cut again, and a third stone was taken away with competent speed and ease, and divers big fragments of it, which had been broken off in the first operation. Thus was he cut twice in about a year's space; and the wound seemed marvellously to heal for divers months; and when we had prayed hard for him, we turned it to thanksgiving, and thought the danger

danger of death was past. But after, his strength failed, and he died in peace, God gave him some months of ease and calmness, the better to bear his approaching change.

In all this none heard him express any querelous impatience. Most of his words were in telling men how tolerable his pain was, and how good God was, and thankfully acknowledging his mercy. The last words which I had from him, were of the goodness of God, [*O that we could love God more.*] And when he thought he should recover, he was very solicitous in his enquiry, what God would have him do in gratitude. And one of the chief things he resolved on to one of his old friends was, that he would *set upon as many parliament-men as he could speak with, to repeal all the laws which hinder good men from preaching Christ's gospel.* Adding moreover, [*and countryman, saith he, you and I will take care for Lancashire, that the gospel may be more preached among them.*] It being their native country, and abounding with papists, and many parts have scarcity of preachers.

But suddenly he past from the exercise of *faith and patience, unto fight and rest.*

His

His last words (save his farewell, and *come Lord Jesus,*) were to an old friend, Mr. *Nathaniel Hulton*, [*to walk in the way of God, will be comfort at death*] being not of their mind, who for fear of fetching too much comfort from our own duty, (which they call works) do think *Christ's* merit injured by such thoughts and words as these : as if the cure was a disgrace to our physician, or *Christ*, (Matt. xxv.) had misdescribed the last judgment ; or God were no rewarder of them that diligently seek him ; and laying up our treasure and hearts in heaven, were no means of being received into the everlasting habitation.

And thus passed this faithful soul to Christ, in the year 1680. about the 66th year of his age.

We shall adjoin *Dr. Bates's* honourable testimonial of this exemplary christian.

“ Of him I could speak many excellent things, were not his goodness so universally known, that detraction itself could never fasten an unworthy imputation upon him.

It shall suffice to give this short character of him sincerely ; he was adorned with
all

all divine graces, and by conspicuous exercise was singularly eminent among the saints. He made so particular application of that general precept, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, with all thy strength, and with all thy mind*, as if it had been solely given to himself; the love of God inflamed his heart, and shined in his life. This made him one day in a week (besides that which is sacred by divine appointment) to withdraw himself from the business of the world, that he might more freely enjoy communion with the blessed object of his spiritual desires.

His piety was in conjunction with all those virtues that are requisite to accomplish a christian: temperance and purity of manners, justice and equity in his commerce with others, and those virtues that cast a more lively lustre, and have an attractive force upon men. A rare humility, an amiable meekness, condescending affability and sweetness, compassionate charity, and beneficence to the souls and bodies of men, were really exhibited in his deportment and actions. He was so lovely in his conversation, so loving to all, that he was beloved of all.

The

The uniform and regular tenor of his life, obtained this testimony, that was given to our blessed Master, *he did all things well*. A constant serenity reigned in his countenance, the visible sign of the divine calm in his breast, *The peace of God that passes all understanding*. And for an entire conformity to our Saviour, that the image of his meek suffering evil, as well as his zealous doing good, might radiantly appear in this chosen saint, the divine providence called him forth to a very sharp trial; for being under the afflicting severities of the stone, and by the advice of his dear friends persuaded to submit to the dangerous remedy of *cutting*, with what resigned submission did he yield himself to the will of God? with what tranquility did he expect the issue either of surviving or dying? you remember his words before that terrible operation, *when I walk through the valley of the shadow of death I will fear no evil*: when so great a wound was made in his flesh as an open passage for death to enter, and such cruel pains followed as struck the spectators with trembling, he endured them with an inspired patience and constancy.

constancy. Thus GOD was pleased to perfect his dear servant by sufferings." (b)

The close of Mr. *Baxter's* sermon is so important that I know not how to omit it.

And now, reader, have I not shewed thee a true copy of the first part of my text? One that indeed served Christ and followed him? Is not this his image and imitation? And is it not sure then that he is *where Christ is*? and that God that maketh it our duty to honour his memory on earth, hath given him another kind of honour in the heavens.

And to what other end have I said all this of him?

In general, *Go and do thou likewise.*

I. I do it much for the use of the *magistrates and people of this city*. I commend this example to them all: O what an honourable and happy city would this be, if you were all such as our deceased brother was! we joyfully thank God for so much goodness as flourished among you. The Lord make *London* still the glory of the cities

(b) Epistle dedicatory to the funeral sermon for Mr. *Benjamin Ashhurst*, by Dr. *Bates*.

ties on earth! but were all families used as *his family was*, and *all men* here lived as this man lived, we should suspect we had the *new earth*, wherein dwelt righteousness. And were princes and nobles such, what a taste of heaven should we have on earth! but should we not then be too loth to die? and too little difference earth from heaven? but, O that *London*, who know that I do not overpraise this holy man, would but imitate his example!

II. I do it much for his childrens use. Their honour, their comfort, but especially their everlasting good. Will they forget the instructions, the love, and the life of such a father?

III. I do it partly for the use of the *clergy* and their agents, that have judged such men as this, to be worthy of all the reproach and sufferings which some *canons* and late *laws* have laid on such: I write not to cast reproach on them. But reverend fathers, and brethren, as you believe a God, a Christ, a judgment to come, bethink you whether such men as this should be fined, or excommunicated, ipso facto, as your *canon* doth it. And when *Christ* hath promised,
that

that if they *serve him*, they *shall be where he is*, and his Father will honour them, dare you make your church doors too narrow to receive them, when Dr. *Heylin* tells us how far bishop *Laud* would have had it widened to receive the papists, if they would come in: do not such men as this *serve and follow Christ*? And are they yet excommunicate schismatics if they will not serve and follow you, in the things that neither Christ, nor his apostles commanded or practised? yea, &c.” “I am in great hope that if you knew but the tenth part of the now silenced ministers, and prosecuted people, that I do, your consciences would constrain you to publish your repentance, and petition king and parliament for better terms of unity and peace. For I will hope that most silencers and afflictors do it more through ignorance and unacquaintedness with the men than in diabolical malignity.

IV. And *I have done this for mine own use*. To discharge my duty. To set before me this pattern of sincerity, love and patience, for my reproof and imitation. We were of the same year for age; and of the same judgment, desire and aim; but I have
[not]

[not] attained to his degree of goodness and patience. Being not unlikely to be exercised with some like afflictions, (i) after a life of wonderful mercy, and quickly to follow my departed friend: I beg of God that he will not try me beyond the strength which he will give me, but so increase my *faith* and *patience*, that I may finish my course with joy.

V. Lastly, I have written this for the comfort of all serious suffering believers. Christians, let us not think that we serve Christ for nought, or that our labour for holiness and heaven is in vain! nor let us faint when we are tried and chastised. Labour and sorrow will quickly have an end: angels are ready to convoy us home: how low soever you are here in your bodies, estates,

(i) This came to pass, Mr. *Baxter* was confined, first to his chamber, then to his bed, under sharp pain arising from a stone in the bladder, which was taken out after his death: it was very remarkable for its size and figure, and is to be seen at the *Museum at Montague-house*.—But his submission to the will of God was eminent. When extremity of pain constrained him earnestly to pray to God for his release by death, he would check himself; *It is not fit for me to prescribe as said, when thou wilt, what thou wilt, how thou wilt.*—

estates, employment or reputation, you have Christ's promise that his Father will honour you! *Look then to Jesus, the author and perfecter of your faith, who for the joy that was set before him, endured the cross, and despised the shame, lest you be weary and faint in your minds; and comfort one another with these words, THAT WE SHALL BE EVER WITH THE LORD. AMEN."*

As we have given an extract above, from Dr. Bates, in honour of the father of Mr. Benjamin Ashhurst, it may not be improper to add the character which the doctor has left of that son of such a father; hence arises double lustre, to the glory of the grace of God, and double encouragement to pious parents *to train up their children in the way in which they should go.* His funeral sermon was preached from,

Rev. xxii. 12. *And he said, behold, I come quickly, and my reward is with me, to give every man according as his work shall be.*

Having observed in the words. 1. An excitation, *behold.* 2. The celestial object [the Lord Jesus Christ] *I come quickly.* 3. The end of his coming, *my reward is with me, to render to every one according to his work.*

The

The words are considered as containing this proposition.

'Tis our high wisdom and duty, to represent by actual and solemn thoughts, the certain and speedy coming of Christ to the righteous judgment of the world.

The doctrine is illustrated and proved in the following order.

I. Considering what is revealed in the scripture of his certain coming to judgment.

II. The circumstance of time, his coming quickly. 1. *Strictly*, after the accomplishment of the preceeding prophecies. 2. The whole flux of time, from the first to the second coming of Christ is called the last day. — The last glass of time was turned up at the revelation of the gospel, by the Son of God, and now the last sands are running ; when 'tis out it shall never be turned more, &c. Compare time with eternity.

III. The rewards he will then immediately distribute.

IV. The respective difference of the rewards according to the actions of men in this life. — He will try our works inclusively, with our principles and aims, and affections, wherein their spiritual value consists. —

This

This rule of judgment does not in the least imply that there is any desert of the reward in the best works of men : the scripture is most exprefs, *that eternal life* is the gift of God through Jesus Christ our Lord: the kingdom of glory is infinitely more a gift than a reward — but the wise and holy lawgiver dispenses the blessed reward according to the tenour of our good works — the degrees of punishment shall be correspondent to mens sins. — The records of conscience shall then be opened, &c. After six important heads of application, he proceeds ; — to sum up all : let us with entire application of soul, and zealous endeavours, strive to be approved by our judge — uniformly obey the commands of Christ — faithfully improve our talents, &c. and then adds ;

I shall now, as the present occasion directs, speak of the deceased Mr. *Benjamin Ashhurst*, of whose goodness there are very valuable testimonies. He had the felicity to be instructed and ordered in his early and obsequious age by a wise and holy father : and as usually the gracious or vici-

ous habits of the first age are transfused into the next, so his succeeding life was correspondent to his education. There is a fit resemblance between the natural culture of the earth, and the moral of our minds: three things are requisite to make the earth fruitful, a good soil, good culture, and good seed; so by analogy, that education may be successful, a well-disposed nature, an understanding and good instructor, and the precepts of religion and virtue are necessary. All these concurred in the present subject. Some by a rare privilege are exempted from those tyrannous passions that so frequently disorder the lives of men; and in their childhood are of such mild and gaulless spirits, so receptive of virtuous impressions, that at the sight of their disposition and carriage we may have a conjecture of the felicity of the innocent state, of which one ray, or rather shadow, is so amiable. With such a happy temper God was pleased to endow our deceased friend: his spirit was humble, modest, gentle, and complying with the counsels of his gracious father, who with tender care led him in the way to heaven. When he
was

was grown up to the age of vanity he was preserved from *youthful lusts* ; his conversation was unstained : he was not swelled with pride, nor ruffled with passion, nor disordered with excess. And as to a judicious eye, no spectacle is more deformed than an old man in whom the vices of youth are notorious, levity of mind, vehemence of passions, and vanity in conversation : so on the contrary, there is not a more amiable sight, than a young man in whom the virtues of age are conspicuous ; a staid mind, temperate desires, a composed deportment : and it were happy for the world if foolish old men were as rare to be found, as wise young men.

This praise-worthy person, when fit to enter into a particular calling, was placed in the family of a turky merchant : there his behaviour was so religious and serious, that it was said of him by some that observed his actions, *that he would be a Merchant for heaven.* He after some time went to *Smyrna*, and preserved his integrity, and purity in the midst of temptations ; where many by vicious excesses disparage the sanctity of the christian religion professed

by them, he adorned it by the sobriety of his conversation.

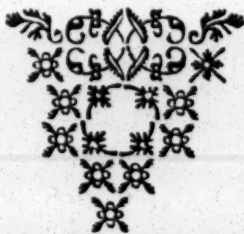
He returned to *England* after some years spent beyond sea, and persevered in his christian course, serious and solemn in his carriage, and ready to do good to those that wanted supplies from relieving charity.

A few years after his return he fell into a dying consumption, that quickly put a period to his days. In his languishing disease he express'd an humble quiet submission to the divine disposal: he was silent from murmuring, but not from prayer, which he performed with solemn reverence to the Lord of life and death even in his weakness.

When the hour of his departure was come, he calmly rendered his soul to his faithful Creator. There is just cause of sorrow that one in the flower of his age, of such hopes, should so suddenly wither and return to dust: if one old in years and vices, a corrupter of others by his contagious example die, the world is well rid of him: if a good man *comes to the grave in a full age, like as a shock of corn in his season,*
there

there is cause of thanksgiving, that he was so long a blessing to the world: but when a young saint dies, that might, according to expectation, have long glorified God upon the earth, and been an happy instrument of doing good, we should pay our tributary tears, and have a due and tender sense of the general loss. Yet those who are most nearly concerned, and mournfully affected, should quiet their troubled thoughts by considering the unaccountable will of God, [that the *secrets of wisdom* with him are *double* to that which is, *i. e.* which is discerned Job xi. 5—13.] nay comfort their sad dejected spirits by considering that he has lived long enough in the present world, who by dying arrives to perfection and felicity (*k*).

(*k*) Dr. Bates's Works, p. 844. &c.





Memoirs of the LIFE and CHA-
 RACTER of the Reverend Mr.
 JOHN CORBET.

R. John Corbet*. “A great man
 M every way. Born and brought
 up in the city of Gloucester, and
 student in Magdalen-Hall, Ox-
 on.” (k) Mr. Baxter preached his funeral
 sermon in 1682. from,

2 Cor. xii. 1—9. *It is not expedient for
 me doubtless to glory: I will come to visions and
 revelations of the Lord, &c.*

There are sixteen observations made on
 the text.

Observ. 1. It is no new thing for the
 wisest and holiest of Christ’s ministers to
 be

* [Baxter’s Works, vol. iv. p. 911.]

(k) Dr. Calamy’s *Abridgment*, vol. ii. p. 333. &c.
 where many particulars which Mr. Baxter omits may
 be seen, and the writings which he published.

be accused even by the teachers of christianity.

2. Glorifying or boasting, is in itself an inexpedient thing. It favours of pride, and selfishness, and folly, when it is not necessary and just. And therefore all christians should be backward to it.

3. Yet that which is so inexpedient, may on just occasions become good, and a duty.

4. Divine revelations acquainting the soul with heaven, are matters most worthy of lawful, humble, modest glorying.

5. There is a third heaven and heavenly paradise, where are the concerns and hopes of holy souls.

6. Souls are not so closely tied to the body, but now they may be rapt up into paradise, or the third heaven.

7. The things of the heavenly paradise are to mortal men unutterable.

8. Even heavenly revelations may be made the matter, and occasion of unmeet and sinful exaltation.

9. God seeth our danger when we see not our own, and saveth us from that which we saw not, or had not else prevented. Thanks to him, and not to us.

10. It is better that the flesh smart, than the soul be overmuch exalted.

11. A thorn in the flesh is one of God's means to keep the best from being overmuch exalted.

12. The sufferings of the holiest persons in the flesh, may be the buffetings of a messenger of Satan.

13. The best men are sensible of the suffering of the flesh, and may pray God to take it from them.

14. Even earnest and oft prayer is suitable to sharp afflictions.

15. Even oft and earnest prayer of the greatest saint, for deliverance from bodily pains, may not be granted in the kind, or thing desired.

16. When God will not take the thorn out of our flesh, and deliver us when we pray, from bodily sufferings, he will be sure to do better for prepared persons, even to give them his sufficient grace, and manifest his strength in their pain and weakness.

It is not for want of love or power that he lets us tumble on our beds in pain, or
lie

lie under slanderers or persecuters rage, &c. Is not grace better than ease or life? &c."

Mr. *Baxter* enters upon the *character* with observing; "I have run over many things in a text so suitable that I could not well spare any of them. Those that well knew our deceased friend, will say, that except Paul's extraordinary raptures and apostolical privileges, in Paul's case I have been describing his.

I come not to gratify the interest of any of his relations, to speak to you according to custom, of a stranger whom I knew not; but for the honour of God's grace, and our own edification, to tell you what I knew by my most faithful and familiar friend. It is almost forty years since I heard him preach in the city of *Gloucester*, there was his entrance, and there he lived (under a papist bishop of the protestant church, *Godfry Goodman*, as his last testament in print professed) (1) there he abode during the civil wars, and wrote the history of what happened there. [His account of the siege

H. 5.

of.

(1) See this more at large in Dr. *Calamy* as above quoted.

of *Gloucester*, is reckoned to give as good insight into the rise and springs of the war, as any thing extant in so narrow a compass. *Calamy*.] He was afterward removed to the city of *Chichester*, and from thence to *Bramshot* in *Hampshire*, and silenced with the rest, he was cast out, where he continued till 1662. He lived peaceably in *London* without gathering any assembly for publick preaching. Dwelling in *Totteridge* with alderman *Web*, his great love drew him there to remove to me, with whom a while he took up his habitation. In all the time that he was with me, I remember not that ever we differed in any point of doctrine, worship or government ecclesiastical, or civil, or that ever we had one displeasing word.

The kings licenses [king *Charles's* indulgence in 1671] encouraged his old flock at *Chichester* to invite him thither, though they had the help of another *Non-conformist* before, with whom he joined with love, and concord. [At the time of his being there, bishop *Gunning* out of his abundant zeal, says Dr. *Calamy*, made a publick challenge, to the *Presbyterians* and *Independents*, and
Ana-

Anabaptists, and the *Quakers*, and appointed three days for the disputation : the first day for the two former, and the other two days for the two latter. On the first of the appointed days, a considerable congregation being present in the church, and Mr. Corbet and others ready to make defence, the bishop came and took the pulpit, &c. the sequel we refer the reader to in the Dr's *Abridgment*, &c. vol. ii. p. 334.] God many years afflicted him with the disease [the stone] that was his death : while the pain was tolerable to nature he endured it, and ceased not preaching, till a fortnight before he was carried up to *London* to have been cut. But before that could be done, in about a fortnight more he died. This is the short history of his course. [He left this for a better life, December 26, 1680.]

But I will next give you his true character, and then tell you how like his case was to Paul's here in my text, and then tell you to what use I do all this.

I. He was a man so blameless in all his conversation, that I may say, as I did here lately of another (Alderman *Asbburst*) that I never heard one person accuse or blame him,

him, except for *non-conformity*, and that difference from others in these divided times, which his book expresses. Of which more anon.

II. Were it not that I have said we never differed, and so made myself an incompetent judge, I should have said that I thought him a man of great clearness and soundness in religion, much by the advantage of the calmness and considerateness of his mind.

III. He was of so great moderation and love of peace, that he hated all that was against it, and would have done any thing for concord in the church, except sinning against God, and hazarding salvation. In the matter of the five articles, or *Arminianism*, he went the reconciling way, and I have seen a *compendium* of his thoughts in manuscript, which is but the same with what I have delivered in my *Cath. Theol.* but better fitted to readers that must have much in few words.

He constantly at *Totteridge* joined in all the worship with the publick assembly, and had no sinful separating principles. He was for catholick union and communion of saints, and for going no further from any

any churches or christians than they force us, or than they go from Christ. He then preached only to such neighbours as came into the house between the times of publick worship. He was for loving and doing good to all, and living peaceably with all as far as was in his power. Something in *episcopacy*, *presbytery*, and *independency* he liked, and some things he disliked in all; but with all sorts lived in love and peace, that did seek the furtherance of mens salvation. Many parts of conformity he could have yielded to, but not to all; nothing less than all would satisfy.

IV. In all he was true to his conscience, and warpt not for a party's interest or faction. If all the *non-conformists* in *England* had refused, he would have conformed alone, if the terms had been reduced to what he thought lawful. And he studied that with great impartiality.

V. He managed his ministry with faithfulness and prudence: he took it for heinous sacrilege to alienate himself from the sacred office to which he was devoted, though men forbade it him. But he thought
not

not the same circumstances of ministration necessary to all times, and places: He was not for open preaching to great numbers, when it was likely by accident to do more hurt than good: nor yet for forbearing it when it was like to do more good than hurt. He spared not his flesh, but held on from year to year under his great pain of the stone in the bladder, till within a month before he died. Much less would the prohibition of any restrain him, to whom God gave no such forbidding power.

VI. He served God with self-denial, not with any selfish or worldly designs: he never look'd after preferment or riches, or any great matters in the world: he had daily bread, and was therewith content.

VII. He suffered his part in the common lot, 1662, *August* 22. (ejected and silenced with about 2000 more) with as little murmuring as any man I knew: I never heard him dishonour the King, nor speak much against those by whom he suffered, or rip up their faults, unless a rare and necessary self-defence be called an accusing them. I never heard him so much as
complain

complain how much church-maintenance he was deprived of, nor of the difficulties of his low dejected case.

VIII. He was a great hater of that base pride and envy, which possesseth too many of the sacred office who grudge if others be preferred before them; and if the people go from them to others for their greater edification, and think themselves wronged if they be not followed and applauded, either above, or equal with more worthy men: he was very careful to preserve the reputation of his brethren, and rejoiced in the success of *their* labours, as well as of his own, and a most careful avoider of all divisions, contentions, or offences. And he was very free in acknowledging by whom he profited, and preferring others before himself.

IX. He was very much in the study of his own heart, by strict examination, as his cabinet papers, which may come to light, make known, as I had also occasion otherwise to know: [and as is evident from that small tract of his, that is published, called *Notes for himself, &c.*]

X. By this examination he was confidently assured of his own sincerity in the true love of God, and of holiness, for itself, and such like evidences which he wrote down, renewing his examination as occasion required: and though he had known what it was to be tempted to doubt of the life to come, he was fully settled against all such doubts and temptations.

XI. But though he had a settled assurance both of the truth of the gospel, and the life to come, and of his own satisfaction and sincerity: yet so lively were the apprehensions of the greatness of his approaching change, and the weight of an everlasting state, and what it is to enter upon another world, that he was not without such fears, as in our frail condition here, poor mortals that are near death are liable to. And indeed fear signifieth a belief of the word of God, and the life to come, much more than dull insensibility: but he signified his belief both by fear and hope, and strong assurance.

XII. He had the comfort of sensible growth in grace. He easily perceived a notable increase of his faith, and holiness, and

and heavenliness, and humility, and contempt of worldly vanity, especially of late years, and under his affliction, as the fruit of God's correcting rod: ["and died at last in great serenity and peace." *Calamy.*]

I have truly given you the description of the man, according to my familiar knowledge. I shall review the similitude of his case with this of *Paul* described in my text.

I. *Paul* was accused by *envious, contentious teachers*: and so was he; though I never heard any one person else speak evil of him; as is said, They that upbraided not *Paul* with his former persecution, nor had any crime to charge him with, yet accused his ministry: as they said of *Daniel*, *We shall find no fault against him except it be concerning the law of his God* *. His *preaching* and *writings*, tho' all for peace, were the matter of his accusations: the bishop blamed him for preaching, even when the king had licenced him: and a nameless writer published a bloody invective against his *pacifactory* book, called *The Interest of England*,
as

* Daniel vi. 5.

as if it had been written to raise a war. The enemies of peace were his enemies (*m*).

II. He took boasting to be inexpedient as *Paul* did : and when he was silenced as unworthy to be suffered in the ministry, he once offered a modest defence to the bishop, and wrote a short and peaceable account of his judgment about the sin of schism in his own vindication. [It may be supposed Mr. *Baxter* here refers to two tracts published by Mr. *Corbet* ; *The kingdom of God among men*, a tract on the sound state of religion : to which is added, *A discussion of the point of church unity and schism*, 8vo, 1679. The other, *A plea for communion with the church of England*, &c. with a modest defence of his ministerial non-conformity, and the exercise of his ministry, in answer to the

(*m*) “ *The interest of England, in the matter of religion* : in two parts, 1661, 8vo. An admirable book, where any man may clearly see the spirit and temper, aim and design, of those called *Presbyterians*, at and after king *Charles*’s restoration ; and the pleas they made use of, to induce to that lenity, which would have made this nation happy, and prevented those calamities we have since been under, many sad effects whereof yet remain among us.” *Calamy*.

the bishop of *Chichester*'s charge against him. *Calamy.*]

III. He had (though not the extasie of *Paul*, yet) great knowledge of things divine and heavenly to have been the matter of his glory.

IV. The heavenly paradise was the place of his hopes, where he daily studied to lay up his treasure, which had his chiefest thoughts and care.

V. He found by experience that an immortal soul is not so tied to this body of flesh, but that it can get above it, and all it's interest and pleasure, and live on the hopes of unseen glory.

VI. As he knew the incapacity of mortals, to have formal and adequate conceptions of the state of the heavenly paradise and separated souls; so he submitted to God's concealing will, and lived on the measure of gospel-revelation.

VII. He knew the danger of being *exalted above measure*, by occasion of holy knowledge; and how apt man is to be puffed up.

VIII. God himself saved him from that danger, by his humbling, wholesome, sharper remedy.

IX.

IX. A *thorn* in the flesh was God's remedy to keep him in a serious humble frame : three great stones were found in his bladder, and one small one in a corrupted kidney : and how painful a thorn these were for many years, it is easy to conjecture.

X. Satan was permitted to try him as *Job*, not only by the pains of his flesh, but also by reproaches, as aforesaid, and by casting him out of his ministry, as unworthy to preach the gospel of Christ, unless he would say, swear, and do all that was by men imposed, and the rest of those afflictions which are contained in such an ejected, impoverished, calumniated state, [and] are described in the late and former experience of many such.

XI. Though I never heard him pray against poverty or reproach, yet for the liberty of his ministry he did, that he might preach that gospel of salvation. And pain forced him to recourse to God for deliverance from the *thorn* in his flesh. And if *Christ* and *Paul* prayed thrice with *earnestness*, no wonder if continued pain made him continue his suit to God.

XII.

XII. As Christ was heard in the thing which he feared, and yet must drink that cup: And *Paul* instead of the departing of the one was promised *sufficient grace*, and the *manifesting of God's strength* in his pain and weakness; so it pleased not God to take away the thorn from our dear brother's flesh, but he did better for him, and gave him his supporting help, and an increase of grace, and shewed his own strength in all his weakness, and also hastened his final deliverance, beyond expectation.

And now he is past all, at rest with *Christ*, and all the blessed. We see not them, but they see God, and God seeth us, and is preparing us for the same felicity: and if it be by the same means, and we must bear the cross, and feel the thorn, [see the lines at the end of the life,] it will be wholesome and short, and good is the will and work of God. Lord let me not account ease, honour or life dear to me, that I may finish my course with joy, and the ministry received of the Lord, and come in season and peace to thee!

And is not this providence of God;
and this example of our deceased friend
of

of use to us? Yes, no doubt of manifold use.

I. It is of great use to all the land, to good and bad, to observe God's threatening in the removal of his servants. O how many excellent christians and faithful ministers of *Christ*, have been taken hence within a few months: the same week we hear of four or five more, besides our brother, and some of them the most excellent, useful men. And is it not time, 1. To repent of our neglect of such helps as God is now removing? 2. And to be presently awakened to use them better before the rest be taken away? Alas, poor souls, what a case are you in, if you die, or the word be taken from you, before you are regenerated and prepared for a better life! It is not so much their loss and hurt as yours, which *Satan* endeavoureth in silencing so many hundred such, &c.

II. It is of use to us unworthy ministers of Christ who yet survive. 1. It calleth loudly to us to work while it is day, for our night is near when we cannot work: death will shortly silence us all more effectually than men have done. Do God's work prudently,
do

do it patiently, peaceably, and in as much concord and true obedience as you can : but be sure you do it whoever forbids it, or be against it, as long as God, or yourselves, have not rendered you incapable, &c. 2. And it telleth us that we as well as others, must prepare for the sharpest trials from God. No thorn in the flesh so sharp and painful which we may not feel, &c. O therefore away with the two disciples desires of church preferment, and worldly dignity, and prepare to drink of Christ's cup, and be baptized with his baptism, Eccles. ix. 1, 2, 3. Matt. xx. 22, 23. Learn daily how to bear slanders, and persecutions from men, &c. and how to lie in fleshly pains night and day, and how to die : and all this in faith, and peace, and joy, at least in the quiet hope of everlasting joy.

III. And without any disgracing or provoking design, but merely in conscience and compassion to the souls of the people, and of our reverend brethren themselves ; I do humbly intreat (*o*) the right reverend

(*o*) Mr. Baxter proposes under this head VII questions, introduced and closed with solemnity.

verend and reverend imposing clergy, to lay by a while, if possible, all unrighteous prejudice and partiality, and worldly interests, and respects, and consider that they also must die, and as they will stand to it at last, to resolve these questions: [we shall only transcribe the first.]

1. Whether those terms of church concord and peace be wisely and justly made, which are too narrow to receive such men as this (for faith, knowledge, peaceableness, blamelessness, holiness, &c.) into the ministry, [and] communion of their church, or to endure them out of a jail? Whether wise and good men could find no better? And whether Christ ever directed the church to exclude such, or did not plainly require the contrary? And whether the apostles ever excluded such, or made such rules?——[The six that follow we omit. and add his solemn close.]

Some will think that in partiality, I over magnify men, because they were of my own mind and party: I have (beside some pious women) written the characters and published the praises of divers; of Mr. *Richard Vines*, Mr. *John Janeway*, Mr. *Joseph*

seph Allen, Mr. Henry Stubbs, Mr. Wadsworth, and now Mr. Corbet, and lately one Layman, Alderman Ashburst; and He that hath now received them, whom such as you cast out, or vilified, knoweth that I have in knowledge of them, and love to Christ, whose grace shined in them, spoken simply the truth from my heart; and it is in a time and place where it is fully known, and feareth no confutation. And the history shall live to the shame of church-dividing tearing principles, and all thorny dispositions, and to the encouragement of the faithful, and the imitation of those that in time to come, shall by faith and patience, and well-doing, seek for immortality and eternal life, by serving our Redeemer, and pleasing God."

We shall close this *collection of memoirs*, &c. from Mr. Baxter's works in folio, with the plain, but weighty lines which he composed in the view of his own sufferings and death:

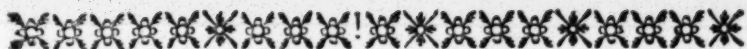
- ' *Must I feel sicknesses and smart,*
- ' *And spend my days and nights in pain?*
- ' *Yet if thy love refresh my heart,*
- ' *I need not overmuch complain.*
- ' *This flesh hath drawn my soul to sin,*
- ' *If it must smart thy will be done!*

' O fill me with thy joys within,
 ' And then I'll let it grieve alone.
 ' Then to it's suff'ring I'll consent
 ' To be avenged of my foe,
 ' That pain may help me to repent,
 ' And sin may be consum'd by woe.
 ' Pain will be short; joys will be long,
 ' Yet, Lord, remember Man is weak!
 ' Drop in thy cordials, make me strong,
 ' Lest heart and hope, with flesh should break."
 ' Put forth thy Beams and hand of grace:
 ' Open mine eyes: take up my heart:
 ' Acquaint me with the holy place,
 ' The joys and glory where thou art.
 ' O let me not be strange at home!
 ' Strange to the *Sun*, and *life* of souls:
 ' Choos'ing this low and darkened Room;
 ' Familiar with worms and moles.'——
 ' Or can I think of finding here,
 ' That which my soul so long has sought;
 ' Should I refuse those joys thro' fear,
 ' Which bounteous love so dearly bought?
 ' All that doth taste of Heaven is good:
 ' When heavenly *light* doth me inform;
 ' When heavenly *life* stirs in my blood;
 ' When heavenly *love* my heart doth warm.'
 — ' Christ *seeth* all that I would see:
 ' The *way* and *end* to *him* are known:
 ' He hath prepar'd the place for me;
 ' He'll love and use me as *his own*.'

Baxter's poetical fragments,

P. 42. &c.

LIVES



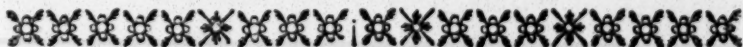
L I V E S

A N D

C H A R A C T E R S, &c.

C O L L E C T E D F R O M

Dr. B A T E S's Works.



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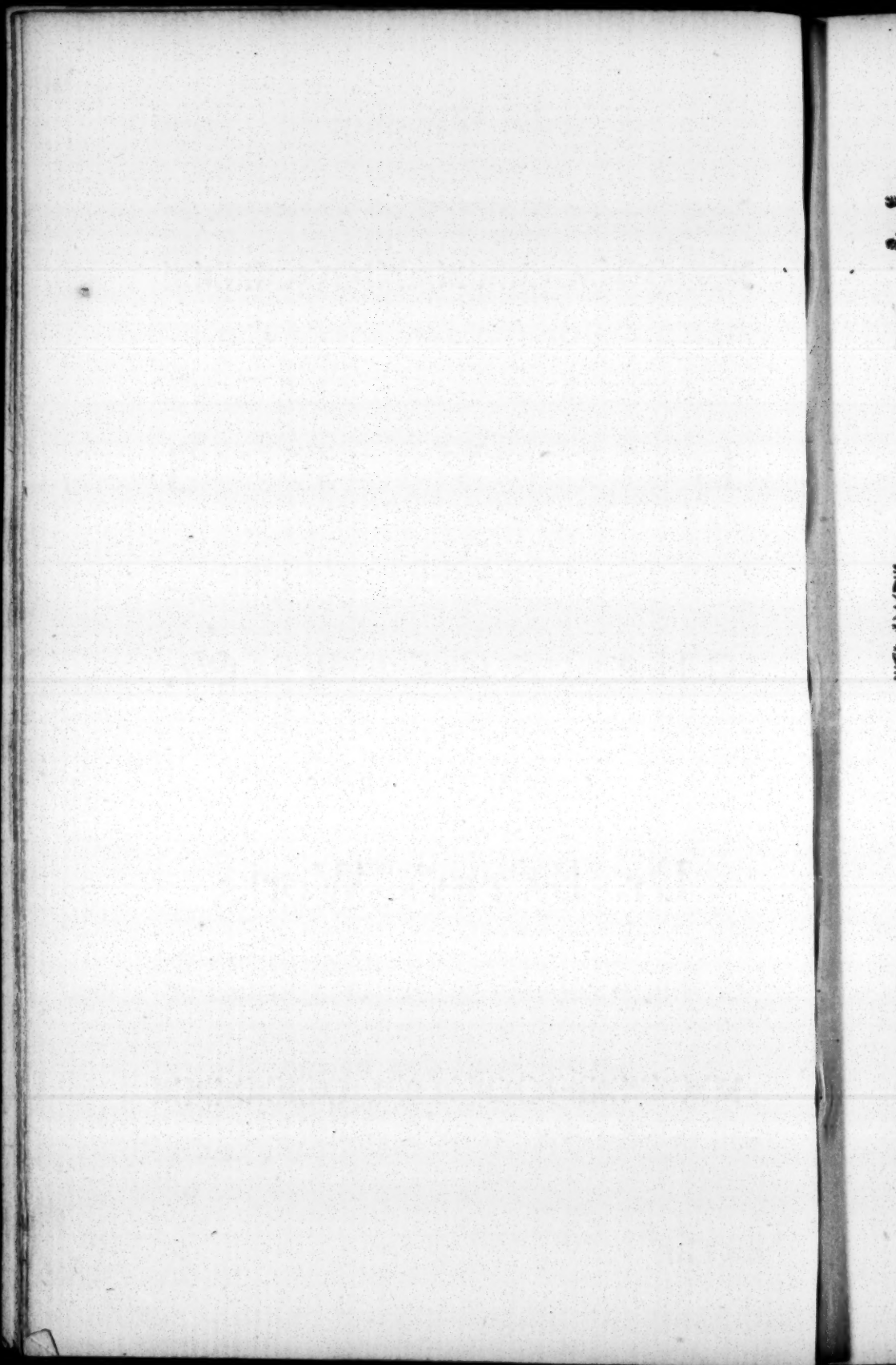
C O L L E C T E D F R O M

D r . B A T E S ' s W o r k s .



nts,

ES





Memoirs of the LIFE and CHA-
 RACTER of Queen MARY,
 who deceased *December 28,*
 1694. *

✱✱✱ D ✱✱✱ R. *Bates* preached a funeral ser-
 mon on her much lamented death,
 and drew her character: the ser-
 mon he dedicated as follows;

To the most illustrious *William*, Duke of
 BEDFORD.

May it please your Grace,

In this season of grief that overspreads
 three kingdoms, I thought it not unbecom-
 ing me, to add one voice to the consort of
 mourners.

The universal goodness of the *Queen's*
 life, is attended with a sorrow of equal com-
 pass at her death. If we consider the causes

I 3

of

* *Dr. Bates's works*, p. 742.

of it, our sins, the just incentives of God's high displeasure, and the chain of fearful consequences that may ensue ; what heart is such a frozen fountain, as not to dissolve, and mix flowing tears with the current, that will be permanent in times to come ?

I have presumed to inscribe your most honourable name in the following sermon, knowing, that notwithstanding the meanness of the composition, the subject of it will be very pleasing to your Grace, as being the expression of homage to the memory of the incomparable Princess, our Sovereign by a double title, by her resplendent virtues, and by her crown. I am,

My Lord,

Your Grace's very humble and
obedient servant,

William Bates.

Psalm cii. 26, 27. They shall perish, but thou shalt endure, yea, all of them shall wax old like a garment, as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end.

This

This *psalm* was, according to the judgment of the best interpreters, composed during the captivity in *Babylon*: and in the former verses, the prophet reflects sadly upon the church's afflicted state, and his own misery and mortality; verses 14, 23, 24: He extends his view to the ruinous prospect of the fabrick of heaven and earth. They shall decay, and be destroyed, either in their substance, or qualities and use: perishing by consuming, or be changed by a purifying fire. From this consideration, he turns his thoughts to the immutable constancy and eternity of God, *but thou art the same*; thy compassionate favour and power never decline; *and thy years shall have no end*. Upon this ground he raises his hope, that God will revive and restore his church; *the children of thy servants shall continue, and their seed shall be established before thee*.

The proposition —

That the unchangeable everlasting perfections of God, are the sure foundation of the church's hope in its desolate state.

First, Consider the unchangeable perfections of God.

I 4

Secondly,

Secondly, How they are the foundation of the church's hope.

I. In discoursing of the first head it is premised, that the most sublime spirits in heaven cannot fully discover and comprehend the [infinite] and unsearchable perfections of God. *He dwells in that light which is inaccessible*, the astonishing glory of his essence. How little then of his nature is known here? — The holy spirit in great condescension, reveals God to us in expressions suitable to our capacity and conception; but the understanding must be attentive to correct the imagination, that we offend not his majesty, and lessen his glory. In the text, the eternity of God is set forth, *his years shall have no end*: and he is stiled *the ancient of days*: which signify the unequal spaces of transient time, and are proper only to created things that have a successive duration, and are metaphorically attributed to God. — It is said of God, *he is, and was, and is to come*. There is no past or future in God, but with respect to his works. Our Saviour declares, *I am the first and the last*; wherein he attributes to himself a perfection truly and manifestly divine.

The

The absolute immutability of the divine nature, is by a comparison declared in scripture: God is stiled, *the father of lights, in whom there is no variableness, nor shadow of change.* The great luminary of heaven has various aspects and appearances in its rising and meridian, and setting, &c. But the *father of lights* has an invariable tenour of glory, he is without motion and mutation. — The reason of this is evident, from the consideration of his necessary self-existence, and from the absolute simplicity of his being. Self-existence, is the intrinsical property of God's nature: he defines himself by it, *I am that I am — Jehovah*, which the same with *I am*, is the essential, supream, and singular name of God, whereby he is distinguished from all created beings: it exhibits the clearest character of the Deity. There are other divine titles that signify particular attributes, but *Jehovah* declares his being from himself, independent upon any cause; his necessary eternal nature, the root (if I may so speak) from which his perfections spring and flourish. — The most excellent creatures compared to him, are but as *dark shadows without reality.* Therefore

God assumes to himself, *I am, and there is none besides me.* It is said, the whole world compared to him, *is like a drop of the bucket to the sea,* or as the dust of the balance to the globe of the earth ; nay, [all things] are less than nothing and vanity *.

This necessary self-existence of God, is the foundation of his immutability : thus he declares, *I am the Lord Jehovah, I change not :* he is necessarily and eternally himself, and all that he is, without the least change for a moment, &c.

The absolute simplicity of the divine nature, does infer the immutability of it.

Eternity is a resultance from his independent nature : for we cannot conceive of a being necessary in itself, but it must be eternal ; *From everlasting to everlasting thou art God.*

The eternity of God is inseparably connected with his *immutability* : for that being that cannot change, cannot cease to be. These attributes infer and illustrate one another.

The *divine wisdom* is so perfect, there can be no addition to it.

The

* Isa. xl. 15, 16, 17.

The *divine power* is not capable of accessi-
on or diminution. *In the Lord Jehovah is*
everlasting strength, Isa. xxvi. 4.

The mercy of God endures for ever. This is
renewed every morning and moment. It
is from his never-failing compassions that we
fail not.

The *holiness* of God, the brightest orna-
ment of his essence, is *unchangeable*; it is
without spot or wrinkle, that may stain its
purity. This is the radical, fundamental
rule of order in the divine government. It
is as impossible the will of God should de-
cline from moral good, as that his under-
standing should not discern it.

Briefly, divine *immutability* is the full and
constant state of *perfections* in the Deity.
And the blessedness of God, that consists in
the fruition of himself, has a necessary con-
nection with this attribute. *Immutability* is
the ground that supports it, and the perfec-
tion that crowns it.

II. The churches hope in its extremity,
is supported by the unchangeable perfections
of his nature, that establish his covenant with
his people. It is stiled, *an everlasting cove-*
nant, ordered in all things and sure. This will
be

be evident, by considering the immutability of his counsels and decrees, and of his words and promises.

1. His *counsels and decrees* that concern the recovery of the church from its despised and desolate state. The unchangeable perfections of his nature, are the foundations of his unchangeable decrees: for there can be no change of them from *within*, and no controlling them from without.

2. *His word endures for ever* *. It is more stable than the centre. *The strength of Israel will not lye nor repent, for he is not a man that he should repent*, 1 Sam. xv. 29. The immutability of his nature gives firmness to his counsels, they are unretractable; and fidelity to his promises, they are inviolable. The apostle confirms believers in *the hope of eternal life, which God that cannot lie, hath promised*, Titus i. 2. His *truth* is an attribute so glorious to him, that in the solemn proclaiming of him to the *Israelites*, it is peculiarly mentioned and placed next to the Deity, *the Lord thy God is God, the faithful God, that keeps covenant and mercy*, Deut. vii. 9. It is so sacred and dear to him, *that he magnifies his*

* 2 Pet. i. 25.

his word above all his name, Psal. cxxxviii. 2. Therefore he revealed himself by the name *Jehovah* to *Moses*, which implied he would be the same in performing as he was in promising; and accordingly, by the miraculous strokes of his power, delivered his people from the bondage of *Egypt*.

The *application* and *character*.

1. From hence we may understand the reason of the supreme and solemn adoration that all intelligent creatures are obliged to pay to God; it is for the absolute and unchangeable perfection of his nature, whereby he is infinitely superior and separate from all created beings. There are different degrees of excellency in the creatures, but in comparison with *God*, they all vanish, and are equally nothing.

2. This should confirm our trust in *God* at all times. The Psalmist's induction is from hence, *Thou art the same, and thy years shall have no end: the children of thy servants shall continue, and their seed be established before thee.*

— Consider the security of the church in the present and future state.

1. While the church is in this lower world, the sphere of mutability.

2. In

2. In the *next state* we shall be unchangeably happy in his influxive presence. — Our blessedness shall *exceed* all our desires, and *exclude* all our fears.

The text I have been discoursing of, is very applicable to the occasion ; for we are instructed by very afflicting experience, how fallacious our hopes are, that depend upon dying creatures. The *excellent* QUEEN, from whose inclination and power, the kingdom expected much diffusive good, and for a long continuance, was in the prime and vigor of her age taken from us.

How convincingly verified are the words of the wise preacher, *Vanity of vanities, all is vanity. Those who are stiled God's by deputation, and vicegerency, and children of the most High, shall die like men* : they are made of the same frail materials, and liable to the same accidents with the lowest of the people.

That we may have a due sense of our heavy loss, I shall endeavour sincerely and briefly to represent what she was, and what a blessing we enjoyed in her government.

I know that the praising of the dead is usually suspected to be of flattery, either in
disguising

disguising their real faults, or in adorning them with counterfeit virtues, and much praises are pernicious to the living. The temptation to excess in this kind, is never so dangerous, as in the funeral encomiums of princes. The most regular discretion is requisite in managing such subjects: flaunting language, and high sounding words, the more poetical, are less persuasive, for they seem to proceed from a vain ostentation of eloquence. The discovery of the paint of art in a funeral sermon, defeats the end of it, for it lessens the credit of the speaker, and the esteem of the person spoken of. The suspicion that more is said than is true, induces a thought that there is less praise-worthy than there is. But when the excellent goodness of a person in a uniform tenor of life, was illustriously visible, the naked narrative of her actions will be a more effectual amplification of her worth and praise, than the most lively and graceful colours of language can impart:

Before I proceed, it is necessary to consider two acts of divine providence concerning the Queen, that are eminently observable,

ble, and were principal ingredients in our miraculous deliverance.

The first is, that she was not early engaged in the belief and practice of popery, a religion so contrary to reason and divine revelation. Children before they come to the free exercise of reason, are very receptive of the first impressions: especially the instruction of parents enter with authority and efficacy into the minds, and more especially, if they partake from them as the secondary authors, not only life, but high honours and riches. There is the clearest evidence of this, for in all nations, children receive their religion from the quality of their parents. Now it is truly wonderful, that the Queen's father being so amorous of his religion, did not take the season of instilling it into her, before she could with understanding make a choice of it. It increases the wonder, in that the priests were attendants in his court, who being deeply struck with superstition, are watchful to take all advantages to propagate it. If she had been tainted with it, how unhappy had it been to herself, how pernicious to others! *If the light that is in thee be darkness, how great:*

great is that darkness! (Matt. vi. 23.) Popery is a religion that begins in inward darkness, and leads to utter darkness. If her mind had been prepossessed with so dangerous errors, how hard to have represented truth convincingly to her! The wool that has received a dark tincture, can never receive a lighter colour. The change of inclinations that are deeply set in the will is very hard, and the change of opinions concerning religion that have first possessed the mind, is equally, if not more difficult. How pernicious had it been to others! For the corrupting the mind of a royal person with a false religion, is like poisoning a public fountain, that conveys infection abroad. How admirable was the preventing mercy of God, that as soon as she was capable, she was instructed in the knowledge of the saving truth; and that her mind and heart were so firm and fixed in it, that she was neither seduced, nor terrified from it. This preventing grace was an illustrious mark of her election.

2. The disposal of her in marriage to a prince of the reformed religion, raised by God to oppose the proud aspirer, and check
the

the current of his fury, who usurps the glory of heaven, and breaks the peace of the earth ; who arrogates a sovereignty over conscience, and has compelled such vast numbers to abjure the truth : whose infamous ambition has turned *Europe* into a stage of bloody confusion. Our serenity and tranquility, the flourishing of peace and truth are from the benevolent aspect, and favourable influence of these two bright stars in conjunction.

I shall in speaking of this excellent Queen, not insist on the privileges in the order of nature that eminently distinguished her from others. Her descent was royal ; but this is only an external circumstance, and derives no moral value to a person. The splendor of extraction, like varnish in a picture, that gives more life and lustre to the colours, makes the virtues, or the vices of a person more conspicuous.

Her body was the beautiful temple of a fairer soul : her graceful presence inspired reverence and love in those who saw her, and appeared worthy of empire. But visible

ble beauty is often joined with foul deformity in the same person.

I shall begin with her piety towards God. This is the first duty of man in order and dignity, and the most considerable in its consequences: it is the foundation of all royal virtues. In the public worship of God she was a bright example of solemn and unaffected devotion. She prayed with humble reverence, heard the word with respectful silence, and with serious application of spirit, as duly considering the infinite interval between the supremacy of heaven, and princes on earth: that their greatness in its lustre, is but a faint and vanishing reflection of the divine majesty. One instance I shall specify in this kind: when her residence was at the *Hague*, a lady of note and quality coming to the court to wait on her on a saturday in the afternoon, was told she was retired from all company, and kept a fast in preparation for the receiving the sacrament the next day. The lady staying till five a clock, the princess came out, and contented herself with a very slender supper, it being incongruous to conclude a fast with
a feast.

a feast. Thus solemnly she prepared herself for spiritual communion with her Saviour. When *Moses* was surprized at the light of the flaming bush, and intended to come near to it, he was warned by a voice from heaven, *draw not nigh hither : put off thy shoes from thy feet, for the place whereon thou standest is holy ground* *. By the familiar figure of putting off the shoes, is signified the purifying ourselves from all defilements. And certainly the presence of the Son of God is more peculiar in that sacred mysterious ordinance, than it was in the burning bush ; accordingly we should sanctify ourselves, and approach with holy fear.

Her religion was not confined to the chappel, but every day she had chosen hours for communion with God, of which he is the only discernor and rewarder. Some that are high in the world, think it sufficient to pay a complimentary visit to God once a week, and content themselves with the external service, though destitute of holy affections, which are the life of religion ; or at best are satisfied with a few expiring acts of devotion : but the good Queen's conversation

* Exod. iii. 5.

sation was in heaven, she was constant in those duties, wherein the soul ascends to God by solemn thoughts, and ardent desires, and God descends into the soul by the excitations and influences of his spirit.

Her religion was not only exercised in divine worship, but was influential into her practice. *The law of God was written in her heart, and transcribed in her life in the fairest characters.*

She had a sincere zeal for the healing our unhappy divisions in religious things, and declared her resolution upon the first address of some ministers, that she would use all means for that blessed end. She was so wise as to understand the difference between matters doctrinal, and rituals; and so good as to allow a just liberty for dissenters in things of small moment. She was not fettered with superstitious scruples, but her clear and free spirit was for union of christians, in things essential to christianity. One thing I shall specify, which though small in itself, yet as an indication of her mind, deserves remembrance. A person of eminent worth who was in waiting, observing the disturbance

bance that was made by bringing in the pulpit at the end of the service, represented to her, that the fixing of the pulpit would prevent much disorder : but signified, that custom would be alledged, and the altering of it opposed as a novelty. To which the prudent Queen replied, if it be convenient, the convenience of the alteration would continue, and the objection of novelty would vanish. This revives in me the sorrowful remembrance of the late excellent archbishop, though in place incomparably inferior to the Queen ; their principles, their designs and endeavours, were for peace : and the hopes of obtaining it are weakened, by the fatal conjuncture of their funerals.

The holiness of her life was universal. She was born and lived in the court that shines in pomp, and flows in pleasures, and presents charming temptations to all the diseased appetites ; pride that destroyed both worlds, and cleaves so close to human nature, reigns there. The love of pleasure is a soft seducer, that easily insinuates through the senses, and captivates the soul ! It is an observation

observation of St. Chrysoftom, *that the preserving the three martyrs unpolluted in the court of BABYLON, was a greater miracle than the preserving them unsinged in the fiery furnace.* In the absence of temptations, the corrupt nature is sometimes so concealed, that it is hardly known to itself; but when tempting objects, armed with allurements, offer themselves, the corrupt nature is presently discovered: especially if a person comes to the licence of the sceptre, that swells pride, and authorizes the exorbitant desires. To be humble in such an high elevation, is the effect of powerful grace. Who ever saw in the Queen, an appearance of pride and disdain? How graceful was the condescendence of her greatness? Who saw any disorder in her countenance, the chrystal wherein the affections are visible? Her breast was like the pacifick sea, that seldom suffers, and is disturbed by a storm. She was so exempt from the tyranny of the angry passions, that we may have some conjecture of the felicity of the state of unstained innocence, of which one ray was so amiable. She was so abhorring
from

from the sensual passions, that nothing impure durst approach her presence.

In her relation to the King, she was the best pattern of conjugal love and obsequiousness. How happy was her society, redoubling his comforts, and dividing his cares! Her deportment was becoming the dignity and dearness of the relation. Of this we have the most convincing proof from the testimony and tears of the King since her death. *Solomon* adds to many commendations of a virtuous woman, as a coronis, *that her husband praises her* *. The King's declaring, that in all her conversation he discovered no fault, and his unfeigned and deep sorrow for his loss, are the Queen's entire eulogy.

She had an excellent understanding that qualified her for government. Of this her presiding in council, in times of danger, and preserving the tranquility of the kingdom, were real proofs.

Her charity, that celestial grace, was like the sun, nothing within her circuit was hid from

* Prov. xxxi. 28. — A *coronis* is in *architecture*, the cornice or top ornament of a pillar, &c.

from its refreshing heat. Love is the clearest notion we have of the Deity : *God is love*. A prince in no perfection, resembles God more, than in his communicative goodness. I will mention one act of her pious charity, and the noble manner of doing it. A lord of great honour and piety, proposed to her a very good work that was chargeable : she ordered a hundred pounds should be paid to him for it. Some time interposing before the receipt of the money, he waited upon the Queen, and pleasantly told her, that interest was due for the delay of payment : she presently ordered, that fifty pounds more should be given, which was done accordingly. If it were known what this good Queen did, and what she designed to do, among all her relucient virtues, charity would be illustrious.

Her wise redemption of time, from unconcerning vanities for domestick affairs, was the effect and indication of her tender and vigilant conscience. She considered her glass was continually running, and all the sands were to be accounted for. How should this great example correct those who are lavish of nothing so much as their time ;

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which,

which, being lost, is irrecoverable? The sun returns every day, but time never returns.

In her sickness, *patience had its perfect work*. Her disease was uncomfortable †, yet with resigned submission she bore it. When the danger of it was signified to her, she had no fearful thoughts about her state. It is a cruel respect to sick persons, especially to princes, to conceal from them their danger, till death steals insensibly upon them. Indeed considering their past lives, and their present anxieties, the advice of approaching death is an anticipation of it. But the spirit of this excellent saint, *was not afraid of evil tidings, but fixed, trusting in the Lord*. Her care had been to secure the love of God in the best time of her life, this mixed cordial drops in the bitterness of death.

In short, to finish my discourse, all the blessed virtues were eminently seen in her, that might render her government an entire happiness to the kingdom. This erected her a throne in the hearts of her subjects :
and

† On the 21st of *December*, 1694. her majesty was taken ill at her palace at *Kensington*, it proved the *small-pox*, of which she died, *December*, 28.

and the honour the wise poet attributes to the emperor *Augustus* :

*Victorque volentes
Per populos dat jura.*

That he ruled a willing people, may more truly be said of this excellent princess, she was Queen of the affections of the people, and governed them without constraint. Her praise-worthy actions will eternize her memory, when other princes, divested of their secular pomps, shall either be buried in dark oblivion, or condemned in history.

The earthen vessel wherein all these treasures were deposited is broke, and the instructive providence should persuade us to look to our living strength, the *blessed God*, fixing our trust in him. He bestowed this rare instrument of his goodness : he can preserve his servant, our sovereign Lord, who by the divine assistance has the honour of establishing our religion and liberties at home, and gives hope of restoring it abroad, from whence it has been cruelly and perfidiously expelled.

We shall adjoin some extracts from archbishop *Tennison's* account of *Queen Mary's* sickness and death, in her funeral sermon.

“ Some days before the feast of our Lord's nativity, she found herself indisposed. I will not say, that of this affliction, she had any formal presage, but yet there was something that looked like an immediate preparation for it. I mean, her chusing to hear read more than once, the last sermon of a good and learned man, now with God, upon this subject, *What? shall we receive good from the hand of God, and shall we not receive evil?* Job ii. 10. This indisposition speedily grew up into a dangerous distemper; as soon as that was understood, the earliest care of this charitable mistress, was for the removing such immediate servants, as might by distance be preserved in health; soon after which she fixed the times of prayer in the chamber to which her sickness had confined her.

On that very day she shewed how sensible she was of death, and how little she feared it. She required him who officiated there, to add that *collect* in the communion of the Sick, in which are these words, *that whensoever*

ever the soul shall depart from the body, it may be without spot presented unto thee: I will, said she, have this collect read twice every day; all have need to be put in mind of death, and princes as much as any body else.

— The disease shewed itself in various forms, and small hopes of life were now left. Then it was, that he who performed the holy offices, believed himself obliged to acquaint the good Queen, with the apprehensions all had of an unlikelihood at least of her recovery. She received the tidings with a courage agreeable to the strength of her faith. Loth she was to terrify those about her, but for herself, she seemed neither to fear death, nor to covet life. It was, you may imagine, high satisfaction to hear her say a great many most christian things, and this among them; *I believe, I shall now soon die, and I thank God, I have from my youth learned a true doctrine, that repentance is not to be put off to a death-bed.* That day she called for prayers a third time, fearing she had slept a little, when they were the second time read.

On Thursday she prepared herself for the blessed communion, to which she had been no stranger, from the 15th year of her age; she was much concerned, that she found herself in *so dozing a condition*, so she expressed herself, adding, *others need pray for me, seeing I am so little able to pray for myself.* However, she stirred up her attention, and prayed to God for his assistance. And God heard her — she received with all the signs of a strong faith, and fervent devotion, the blessed pledges of God's favour, and thanked him with a joyful heart, that she was not deprived of the opportunity.— On Friday morning she died, having been able to say a devout Amen to that prayer, in which her soul was recommended to God."





Memoirs of the LIFE and CHA-
 RACTER of THOMAS
 MANTON, D. D. *

✱✱✱ THOMAS MANTON, D. D.
 ✱ T ✱ who deceased October 18, 1677.
 ✱✱✱ had his character drawn, and his
 funeral sermon preached by Dr. Bates, from,
 1 Thess. iv. 17. the last clause.

— *And so shall we ever be with the Lord.*

The general proposition from the words
 is this; *The saints after the resurrection, shall
 be compleatly and eternally happy in the presence
 of Christ.*

To make this supernatural blessedness
 more easy and intelligible to us, the scrip-
 ture describes it by sensible representations.
 —But the reality of this blessedness infinite-
 ly exceeds all those faint metaphors.—But so
 much we know, that is able to sweeten all
 the bitterness, and render insipid all the
 sweetness of this world.

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This

* Dr. Bates's works, p. 759.

This will appear by considering, that whatever is requisite to constitute the perfect blessedness of man, is fully enjoyed in the divine presence.

I. An exemption from all evil, is the first condition of perfect blessedness. The sentence of wise *Solon*, is true in another sense than he intended,

Dicique beatus

Ante obitum nemo, supremaque funera debet.

No man can be named happy whilst in this valley of tears. But upon the entrance into heaven, all those evils, that by their number, variety, or weight, disquiet and oppress us, are at an end.

Sin, of all evils the most hateful, shall be abolished. And all temptations that surround us, and endanger our innocence, shall cease.

And as sin, so all the penal consequences of it are quite taken away. The present life is an incurable disease, &c. The tears of repentance are their sweetest refreshment.

II. A concurrence of all positive excellencies, is requisite to blessedness. And these are to be considered with respect to the entire man.

1. The

1. The *body* shall be awaked out of its dead sleep, and quickned into a glorious immortal life.

2. The *soul* shall be made perfect in all its faculties.

1. The understanding shall clearly see the most excellent objects — *we shall see God.* — The Deity is spiritual and invisible to the eye of the body, infinite and incomprehensible to the soul. But we shall then so clearly understand the *divine perfections*, that our present knowledge compared to that, is but as the seeing a dark resemblance in a glass, to the clear view of a person in the native beauty of his face. God is most gloriously present in heaven. — But in a transcendent manner he exhibits himself in the *glorified Mediator.* — When our Saviour was upon the *holy mount*, and one vanishing beam of glory appeared in his *transfiguration*, *Peter* was so transported at the sight, that he forgot the world and himself. How ravishing then will the sight of him be in his triumphant majesty, when we shall be transfigured ourselves!

2. As we shall behold God's face, know his most amiable excellencies; so — *love*

him as perfectly. To the illustrations of the mind, there are correspondent impressions on the heart. In the present state, our love is imperfect. — But it is not so in heaven: there the divine sun attracts every eye with the light of its beauty, and inflames every heart with the heat of his love. The continual presence of God, is in different respects, the *cause*, and *effect* of our love to him.

3. Compleat satisfaction flows from union with God by knowledge and love. *In his presence is fulness of joy, and at his right hand are pleasures for evermore,* Psal. xvi. 11. — We cannot ascend in our thoughts so high, as to conceive the excess of joy that attends those operations of the glorified soul upon its proper object: but something we may conjecture:

1. Those who are possessed with a noble passion for knowledge, how do they despise all lower pleasures in comparison of it? How do they forget themselves, neglect the body, and retire into the mind, the highest part of them, and nearest to God?

2. The pure love of the saints to God is then fully satisfied. — Can we frame a fuller con-

conception of happiness, than to be perfectly loved by infinite goodness, and perfectly to love him?

3. The supreme joy of the saints, is for the felicity and glory of God himself. — That God is infinitely blessed and glorious: For in this the supreme desire of love is accomplished, that the most beloved object is perfectly honoured and pleased. — And this is one reason, why the saints, though shining with unequal degrees of glory, are equally content. For their most ardent love being set on God, that he is pleased to glorify himself by such various communications of his goodness, is full satisfaction to their desires. Besides, in those different degrees of glory, every one is so content with his own, * that there is no possible desire of being but what he is.

4. The full joy of heaven shall continue without diminution or end.

1. The number of possessors cannot lessen it. — Nay, the great number of the glorified saints is so far from lessening the

* Sic itaque habebit donum aliud alio minus, ut hic quoque donum habeat ne velit amplius. *Aug.*

the joy, that it unspeakably increases it. *The innumerable company of angels, and the general assembly of the church of the first-born,* next to the happiness of enjoying God, are a chief part of heaven. An unfeigned ardent affection, unites that pure society. — But there are allays of this noble love here.

1. There are reliques of frailty in the best men on earth, some blemishes that render them less amiable when discovered. Here their graces are mixt infirmities [*or with infirmities*] and but ascending to glory.

2. In the present state, the least part of a saint's worth is visible. — The sincerity of aims, the purity of affections, the impressures of the spirit upon the heart, the interior beauties of holiness, are only seen by God. Besides, such is the humility of eminent saints, that the more they abound in heavenly treasures, the less they shew. As the heavenly bodies when in nearest conjunction with the sun, and fullest of light, make the least appearance to our sight.—But all their excellencies shall then be in view. *The glory of God shall be revealed in them.* And how attractive is the divine likeness to an holy eye? how will it ravish the saints

to behold an immortal loveliness shining in one another? Their love is mutual and reflexive, proportionable to the cause of it. An equal constant flame is preserved by pure materials. — There is no envious comparison. — It is recorded of *Alexander*, that entering with *Hephestion* his favourite, into the pavilion of *Darius's* mother, she bowed to the favourite, as having a greater appearance of majesty, thinking him to be *Alexander*; but advised of her error, she humbly begged his pardon, to whom the generous king replied, * *you did not err, mother, for this is also Alexander*. Such was their affection. — This is a copy of the holy love of the blessed; but with the same difference, as between the description of a *star*, with a *coal*, and its beauty in its proper aspect.

2. The fulness of joy in heaven is undecaying, for the causes of it are always equal. — It is possible, a carnal suspicion may arise in some, as if the uniform perpetual vision of the same glory might lose its perfect delightfulness. — But to correct this
gross

* Non errasti, mater, nam hic *Alexander* est. *Curt.*
L. 3.

gross error of fancy, let us a little enquire into the causes of dissatisfaction, that make the constant fruition of the same thing here to be tedious.

1. Sensible things are of such a limited goodness, that not any of them can supply all our present wants, so that it is necessary to leave one for another.

2. Novelty is not requisite to ingratiate every good, and make it perfectly delightful. God is infinitely happy, to whom no good was ever new. — An infinite good produces always the same pure equal compleat joy, because it arises from its intrinsic perfection, that wants no foil to commend it. The Psalmist breaks forth, *whom have I in heaven but thee* *? This is no vanishing rapture, but a constant joyful height of affection. God the essential happiness of the saints, is always perfectly lovely and delightful to them.

3. The glorified saints in every period of their happy state, have as lively perception of it as in the beginning.

Lastly. The blessedness of the saints is without end. This makes heaven to be itself.

* Psal. lxxiii. 25.

self. There is no satiety of the present, no solicitude for the future. Were there a possibility, or the least suspicion of losing the happy state, it would cast an asperision of bitterness upon all their delights: they could not enjoy one moment's repose; but the more excellent their happiness is, the more stinging would their fear be of parting with it; *but the inheritance reserved in heaven, is immortal, undefiled, and fades not away* †. They enjoy a better immortality, than the tree of life could have preserved in *Adam*.
—— O joyful harmony! when the full *chorus* of heaven shall sing, *this God is our God for ever and ever!* this adds an infinite weight to their glory.

Application, and the character.

1. Consider the woful folly of men in refusing such an happiness that by the admirable favour of God is offered to their choice.

—— O blind and wretched world! so careless of everlasting felicity. Who can behold without compassion and indignation, there seeking for happiness where it is not to be found, and after innumerable disappointments fly to an impossibility, and neglect
their

† 1 Pet. i. 4.

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their

their sovereign and final blessedness! astonishing madness! that God and heaven should be despised in comparison of painted trifles! this adds the greatest *contumely* to their *impiety*.

2. Let us be excited seriously to apply ourselves in the use of effectual means for the obtaining this happiness. Indeed the original cause of it, is the pure rich mercy of God; the meritorious, is the most precious obedience of our Saviour, by whom we obtain *plenteous redemption*. His abasement is the cause of our exaltation. The wounds he received in his body, the characters of ignominy, and footsteps of death, are the *fountains of our glory*. — But the gospel declares, *that without holiness no man shall see God*, (Heb. xii. 14.) An holy change of our natures, perseverance in the course of universal obedience, are indispensably necessary, in order to our obtaining heaven. *Those who by patient continuance in well-doing, seek for glory, honour, and immortality, shall partake of eternal life*, Rom. ii. 7.

3. The lively hope of this blessedness is powerful to support us under the greatest troubles that can befall us in this our mortal state.

state. Here we are tolt—hereafter enjoying a peaceful calm, &c. *So shall we ever be with the Lord.* Words of infinite sweetness! this is the song of our *prosperity*, and charm of our *adversity*: *we shall ever be with the Lord.* — *Therefore comfort one another with these words.*

4. The hopes of this blessed state, is able to free us from the fear of death.

— I shall now come to speak of the mournful subject, the cause of my appearing here at this time, the deceased reverend, and excellent divine, Dr. *Thomas Manton*: a name worthy of precious and eternal memory. And I shall consider him both in the quality of his office, as he was an ambassador of Christ, declaring his mind, and representing his authority, and in the holiness of his person, shewing forth the graces and virtues of his divine Master.

God had furnished him with a rare union of those parts that are requisite to form an excellent minister of his word. A clear judgment, rich fancy, strong memory, and happy elocution, met in him, and were excellently improved by his diligent study.

The preaching of the word is the principal part of a minister's duty, most essential
to

to his calling, and most necessary to the Church. For this end chiefly, the several orders in the ministerial office were instituted, (*Eph.* iv. 11—17.) and upon our Saviour's triumphant ascent and reception into heaven, an abundant effusion of the spirit in graces and abilities descended upon men. Now in the performing this work, he was of that conspicuous eminence, that none could detract from him, but from ignorance or envy.

He was endowed with extraordinary knowledge in the scriptures, those holy oracles from whence all spiritual light is derived: and in his preaching, gave such a perspicuous account of the order and dependence of divine truths; and with that felicity applied the scriptures to confirm them, that every subject was cultivated and improved. His discourses were so clear and convincing, that none without offering voluntary violence to conscience, could resist their evidence. And from hence they were effectual, not only to inspire a sudden flame, and raise a short commotion in the affections, but to make a lasting change in the life. For in the human soul such is the com-

composition of its faculties, that till the understanding be rectified in its apprehensions and estimations, the will is never induced to make a firm choice of what is necessary for the obtaining perfect happiness. *A sincere persevering conversion is effected by weighty reasons that sink and settle in the heart.*

His doctrine was uncorrupt and pure, *the truth according to godliness.* He was far from a guilty vile intention, to prostitute that sacred ordinance for the acquiring any private secular advantage. Neither did he entertain his hearers with impertinent subtilties, empty notions, intricate disputes, dry and barren without productive virtue: but as one that always had before his eyes, the great end of the ministry, the glory of God, and the salvation of men, his sermons were directed to open their eyes, that they might see their wretched condition as sinners, to hasten their *flight from the wrath to come*, to make them humbly, thankfully and entirely receive Christ as their *prince*, and *all-sufficient Saviour.* And to build up the converted in their most holy faith, and more excellent love, *that is the fulfilling the law.*

law. In short, to make true christians eminent in knowledge and universal obedience.

As the matter of his sermons was designed for the good of souls, so his way of expression was proper to that end. Words are the vehicle of the heavenly light. As the divine wisdom was incarnate to reveal the eternal counsels of God to the world, so spiritual wisdom in the mind, must be clothed with words, to make it sensible to others. And in this he had a singular talent. His stile was not exquisitely studied, not consisting of harmonious periods, but far distant from vulgar meanness. His expression was natural and free, clear and eloquent, quick and powerful, without any spice of folly, and always suitable to the simplicity and majesty of divine truths. His sermons afforded substantial food with delight, so that a fastidious [disdainful] mind could not disrelish them. He abhorred a vain ostentation of wit, in handling sacred things, so venerable and grave, and of eternal consequence. Indeed, what is more unbecoming a minister of Christ, than to waste the spirits of his brain, as a spider does his bowels, to spin a web,

web, only to catch flies? To get vain applause by foolish pleasing the ignorant. And what cruelty is it to the souls of men? It is recorded as an instance of *Nero's* savage temper, that in a general famine, when many perished by hunger, he ordered a ship should come from *Egypt*, (the granary of *Italy*) laden with sand for the use of the wrestlers. In such extremity to provide only for delight, that there might be spectacles on the theatre, when the city of *Rome* was a spectacle of such misery, as to melt the heart of any but a *Nero*, was most barbarous cruelty. But it is cruelty of an higher imputation, for a minister to prepare his sermons to please the foolish curiosity of fancy with flashy conceits; nay, such light vanities, that would scarce be endured in a scene, whilst hungry souls languish for want of solid nourishment.

His fervour and earnestness in preaching was such, as might soften and make pliant the most stubborn, obdurate spirits. I am not speaking of one whose talent was only in voice, that labours in the pulpit as if the end of preaching were for the exercise of the body, and not for the profit of souls: But
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this *man of God* was inflamed with an holy zeal, and from thence such ardent expressions broke forth, as were capable to procure attention, and consent in his hearers. He spake as one that had a living faith within him of divine truths. From this union of zeal with his knowledge, he was excellently qualified to convince and convert souls. The sound of words only strike the ear, but the mind reasons with the mind, and the heart speaks to the heart.

His unparalleled assiduity in preaching, declared him very sensible of those dear and strong obligations that lie upon ministers to be very diligent in that blessed work. What a powerful motive our Saviour urged upon *St Peter* ! *As thou lovest me, feed my sheep, feed my lambs*, John xxi. 15. And can any feed too much when none can love enough ? Can any pains be sufficient for the salvation of souls, for which the son of God did not esteem his blood too costly a price ? Is not incessant unwearied industry requisite to advance the work of grace in them to perfection ? In this the work of a minister hath its peculiar disadvantage, that whereas an artificer, how curious and difficult soever his

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his work be, yet hath this encouragement, that what is begun with art and care, he finds in the same state wherein it was left. A painter that designs an exact piece, draws many lines, often touches it with his pencil to give it life and beauty, and though unfinished, it is not spoiled by his intermission. A sculptor that carves a statue, though his labour be hard from the resistance of the matter, yet his work remains firm and durable. But the heart of man is of a strange temper, hard as marble, not easily receptive of heavenly impressions, yet fluid as water, those impressions are easily defaced in it; it is exposed to so many temptations, that induce an oblivion of eternal things, that without frequent excitations to quicken and confirm its holy purposes, it grows careless, and all the labour is lost that was spent upon it. This faithful minister abounded in the work of the Lord; and what is truly admirable, though so frequent in preaching, yet was always superior to others, and equal to himself. In his last time, when declining to death, yet he would not leave his beloved work; the vigour of his mind supporting the weakness of his body. I remember,

ber, when oppressed by an obstinate hoariness, a friend desiring him to spare himself, he rejected the advice with indignation.

He was no fomentor of faction, but studious of the publick tranquillity. He knew what a blessing peace is, and wisely foresaw the pernicious consequences that attend divisions. By peace, the bond of mutual harmony, the weakest things are preserved and prosper; but where discord reigns, the strongest are near to ruin. The heavenly consent in the primitive church, was the principal cause of its miraculous increase and flourishing; but after dissensions prevailed amongst christians, that was destroyed in a short time, which was built by the divine union and heroick patience of the primitive christians. And the glorious beginnings that promised the reformation of all *Europe*, were more obstructed by the dissensions of some employed in that blessed work, than by all the power and subtilty, the arms and artifices of *Rome* itself. How afflictive is the consideration of our divided church? Sweet peace! whither art thou fled? Blessed Saviour! who didst by thy precious blood reconcile heaven and earth,
send

send down thy spirit to inspire us with that wisdom that is pure and peaceable, that those who agree in the same principles of faith, in the same substantial parts of worship, in asserting the same indispensable necessity of holiness, may receive one another in love. I am affectionately engaged in a matter that so nearly touches all those that value the *protestant* interest.

Briefly consider him as a christian, his life was answerable to his doctrine.

This servant of God was like a fruitful tree, that produces in its branches what it contains in the root, his inward grace was made visible in a conversation becoming the gospel of Christ.

His resolute contempt of the world, secured him from being wrought on by those motives, that tempt low spirits from their duty. He would not rashly throw himself into troubles, nor *spretâ conscientiâ* * avoid them. His generous constancy of mind in resisting the current of popular humour, declared his loyalty to his divine Master. His charity was eminent in procuring supplies

* *Violating conscience*, setting conscience at naught.

for others, when in mean circumstances himself. But he had great experience of God's fatherly provision, to which his filial confidence was correspondent.

His conversation in his family was holy and exemplary, every day instructing them from the scriptures in their duty.

I shall finish my character of him, with observing his humility. He was deeply affected with the sense of his frailties and unworthiness. He considered the infinite purity of God, the perfection of his law the rule of our duty, and by that humbling light discovered his manifold defects, he expressed his thoughts to me a little before his death ; *If the holy prophets were under strong impressions of fear, upon the extraordinary discovery of the divine presence, how shall we poor creatures appear before that holy and dread majesty ?* *Isaiah* after his glorious vision of God, reflecting upon himself, as not retired from the commerce and corruption of the world, breaks forth, *Wo is me, for I am undone ! because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips ; for mine eyes have seen the King, the Lord of Hosts **.

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* *Isa.* vi. 5.

It is infinitely terrible to appear *before God the judge of all*, without the protection of the *blood of sprinkling, that speaks better things, than the blood of Abel* §. This alone relieved him, and supported his hopes: Though his labours were abundant, yet he knew that the work of God passing through our hands, is so blemished, that without an appeal to pardoning mercy and grace, we cannot stand in judgment. This was the subject of his last publick sermon.

He languished many months, but presuming he should be too strong for his infirmity, neglected it, till at last it became insuperable and mortal. Many pathetical aggravations heighten our great and dear loss; that such a faithful minister of Christ should be taken away, whose preaching was so powerful to repair the woful ruins of godliness and virtue in a degenerate age: whose prudent pacifick spirit rendered him so useful in these *divided times*, when professors of the same religion are alienated from one another, as if they had been baptized with the waters of strife. That before our tears were dried up for the loss of other worthy

L 2 ministers,

ministers, the fountain of sorrow should be opened again, by this afflicting stroke. But it becomes us to receive the dispensations of heaven, with humble and quiet submission ; to reflect upon our sins with an holy grief that provoke God to remove such an excellent instrument of his glory from us. *Let us pray to the Lord of the harvest that he will send forth faithful labourers into it.* O that surviving ministers might be animated with a zeal more pure and fervent in their divine work ! and that people would be wise while a price is put into their hands, to improve it for their eternal advantage. The neglected gospel will at last be a terrible witness against the disobedient, to justify and aggravate their condemnation.

We shall add some further account of this great divine from Dr. *Calamy* and Mr. *Neal*, &c. Dr. *Manton* was born 1620, at *Lawrence Lydiard*, in the county of *Somerset*. Both his father and grand-father were ministers. He was of a middle stature as to his person, and of a fair and fresh complexion, with a mixture of majesty and sweetness in his countenance. In his younger years he was very slender ; but grew corpulent in his

his advanced age ; not by idleness or excess, for he was remarkably temperate, and unweariedly diligent ; he had naturally a little appetite, and generally declined all manner of feasts ; but by a sedentary life, and the long confinement of the five mile act, which he used to complain, first broke his constitution. — Perhaps few men of the age in which he lived, had more virtues, and fewer failings, or were more remarkable for general knowledge, fearless integrity, great candour and wisdom, sound judgment, and natural eloquence ; copious invention, and incredible industry, zeal for the glory of God, and good will to men, for acceptance and usefulness in the world, and a clear unspotted reputation, through a course of many years, among all parties of men.

He was educated at *Tiverton* school, and went to *Wadham College, Oxon*, at fifteen years of age ; he was ordained by Dr. *Hall* bishop of *Exeter*, when he was not more than twenty. He was minister first of *Culilton* in *Devon*. and afterward settled at *Stoke Newington* near *London*, where he continued seven years, before he came to *Covent Garden* : upon the death or resignation of Mr.

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Obadiab Sedgwick, he was presented to that living by the duke of *Bedford*, where he preached to a numerous congregation, and from whence he was ejected. While he was minister of that parish, he was invited to preach before the Lord-Mayor, &c. upon some publick occasion, at *St. Paul's*. The doctor chose some difficult subject, in which he had opportunity of displaying his judgment and learning. — He was heard with the admiration and applause of the more intelligent part of the audience. The doctor was appointed one of the *Protector's* chaplains, and one of the *triers* of persons qualifications for the ministry; which service he constantly attended. He was in great reputation at the time of king *Charles's* return, and was very forward in the year 1660, in concert with the presbyterian ministers, to promote the king's restoration, and was one of the commissioners at the *Savoy* conference; he was then created doctor of divinity, and offered the deanry of *Rochester*, but declined it. He was very earnest in his endeavours, to get the declaration for ecclesiastical affairs passed into a law: and had it been compassed, would have accepted

cepted the deanry. He was a man of great learning, judgment and integrity; and an excellent unwearied preacher: one of great temper and moderation, and respected by all that knew him, whose spirits were not incurably cankered. Archbishop *Usher* was wont to say of him, *that he was a voluminous preacher*: not as if he was tedious for length, but because he had the art of reducing the substance of volumes into a narrow compass: * and Mr. *Charnock* oft represented him as the best collector of sense of the age. Mr. *Baxter* gives this character of him; “ Dr. *Manton* (who lately lay six months in prison) is a man of great learning, judgment, and integrity; and an excellent, most laborious, unwearied preacher, and of moderate principles.” After he was turned out of his living in 1662, he kept a private meeting in his own house, but was imprisoned, and met with several disturbances in his ministerial work. He was in all the treaties for a comprehension with the established church, and in high esteem with the duke of *Bedford*,

* “ And that he was one of the best preachers in England.” Dr. *Harris*’s memoirs of the life of Dr. *Manton*.

ford, earl of *Manchester*, and other noble persons. He generally had the chair in the meetings of the dissenting ministers of the city, who found the want of his prudence, activity and interest joined together, when he was taken from them.

In the year 1670. some indulgence being granted to dissenters, the meetings were much attended. — After the looseness and excess which followed the *restoration*, the reproaches and persecutions of the nonconformists, for several years; and the late terrible judgments of plague and fire; multitudes every where frequented the opened meetings. — God remarkably owned their ministry at that time, and crowned it under all their disadvantages, with extraordinary success. Soon after this indulgence expired, the doctor was taken prisoner on a Lord's-day in the afternoon, just after he had done his sermon. — He was committed to the *gatehouse*. This imprisonment, by the kind providence of God, was more favourable and commodious than could have been thought, or than his enemies designed, or than he expected. The keeper of the prison at that time was the lady *Broughton*, who

who was noted for her strictness and severity in her office, though she carried it quite otherwise towards the doctor. Thus like *Joseph*, Gen. xxxix. 21, 22. *He found favour in the sight of the keeper of the prison; and the keeper of the prison would have committed to his hand, all the prisoners who were in the prison* *.

In whatsoever company he was, he had courage as became a faithful minister of Christ, to oppose sin; and upon proper occasion to reprove sinners. Duke *Lauderdale*, who pretended to carry it with great respect to him, in some company where the doctor was present, behaved himself very indecently; the doctor modestly reproved him.

The day before he took his bed, he was in his study; of which he took his solemn leave, with hands and eyes lifted up to heaven, blessing God for the many comfortable and serious hours he had spent there; and waiting in joyful hope of a state of clearer knowledge, and higher enjoyments of God. At night he prayed with his family under great indisposition, desiring,

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“ If

* His imprisonment continued six months.

226 *Memoirs of the Life, &c.*

“ If he had no further work for him to do in
“ this world, he would take him to himself.”

Which he expressed with great serenity of mind, and an unreserved resignation to the divine good pleasure.

At length finding his constitution breaking, he resigned himself to God's wise disposal, and being seized with a kind of lethargy, he died *October 18, 1677.* in the fifty seventh year of his age, and was buried in the chancel of the church of *Stoke Newington.* His practical works are in five volumes folio. — He left behind him the reputation of as excellent a preacher, as this city or nation hath produced. *Dr. Calamy's account, p. 42.* *Mr. Neal, vol. iv. p. 480.*

The End of the First Volume.



E R R A T A.

PAGE 1. line 5. for 1660. read 1662.

P. 23. l. 4. for o, r. of.

P. 59. l. 23. for word, r. world.

P. 69. l. 17. for iii. r. 3.

P. 90. l. 19. for fears, r. tears.

P. 92. l. 1. for 7. r. 4.

P. 99. l. 25. for course, r. cause.

P. 107. l. 1. before though add a parenthesis.

P. 120. l. 11. r. of whom.

P. 142. l. 27. for as said, r. he said.

P. 150. l. 9. for 1682, r. 1681.

P. 165. l. 4. for one, r. thorn.



